THE MODERN AMERICAN BIBLE

S. JOHN

FRANK SCHELL BALLENTINE

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GOSPEL, LETTERS, REVELATION

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THE BOOKS OF THE BIBLE IN MODERN AMERICAN FORM AND PHRASE

WITH

NOTES AND INTRODUCTION

BY

FRANK SCHELL BALLENTINE

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S. JOHN.
(Gospel.)

PREFACE.

In the thirty-first verse of his twentieth chapter, S. John gives the purpose he had in view in writing his version of the Good News of our Salvation.

"*These are written,*" he there says, "*so that you may believe that Jesus is the Christ, the son of God, and so that believing you may have life in his name.*"

To understand these words rightly we have to think of S. John, the last of the Apostles, living on to the close of the first century. He has learned in the thoughts and experiences of the last fifty years of his life what the manifestation of Christ's life really is. He has become quickened by the presence of the Paraclete who has brought all things to his mind and has guided him into all the truth.

Think of the Apostle John thus, and then think of him living among men who were teaching that the world was not made by the First God, but by

a certain Power far separated from the Royalty which is above all and very distant from him, a Power which does not know the God who is over all and blessed forever.

Think of the great Apostle John in the last days of his mortal life living among men who are thus trying in the wisdom of their own vain imaginings to cross the gulf between God and man.

He feels that he has learnt how that gulf is bridged in the person of Jesus Christ our Lord. He remembers our Lord's acts and his very words. He knows that in him and in him alone does the divine and human meet. He at once writes out this witness. He makes it as clear and forcible as he can for us children of men.

So in the deeper fulness of the truth as we find it in his story of the Good News, John instructs the Church, he refutes the prevalent heresy, he supplies that uniquely spiritual picture of the life of Christ, which we prize so highly as a complement to the other three.

Like the Revelation and the Epistles, the Gospel also is divided into threes and sevens as will be noticed in the body of the text.

FRANK SCHELL BALLENTINE,

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S. JOHN.
(First Letter.)

PREFACE.

S. John's first letter has rightly been called *catholic*, or *general* because it was addressed to the Church at large. And yet, the question has been raised, was it so addressed? Was it addressed to any one? Was it not rather a set treatise on a set subject, intended to meet the needs of the particular time in which it was written?

However that may be we do know it met most admirably the needs of that time and of all times since, and it will continue to meet the needs of all time to come. For, as some one has suggested, it seems to have been intended as a supplement to his Gospel, and whether so intended or not it is in actual fact the supplement to all extant New Testament Scripture and the final treatise of inspired revelation. In it the leading teachings of Christianity are stated in their final form. The teaching of S. Paul and that of S. James are restated, no

longer in apparent opposition, but in intimate and inseparable harmony. They are shown distinctly to be but two sides of the same great truth.

The connection between the Gospel and Letter is very marked. The Gospel shows the way to eternal life through belief in the incarnate Son (S. John 20: 31). The Letter assures those who believe in the incarnate Son that they have eternal life (1 John 5: 13). The one is an historical statement of divine truth, the other an ethical statement of it. The one sets forth the acts and words which prove that Jesus is the Christ, the Son of God. The other brings to light the acts and words which are obligatory on those who believe this great truth.

The Gospel has been well called a summary of Christian Theology. This Letter gives us the first great principles of Christian Ethics. Between the two we have a wonderful setting forth of the fundamental teachings of Christianity. In the Gospel they are given as the foundation of the Christian faith. In the Letter they are shown to be the foundation of the Christian life. In the Gospel we see the perfect life of God as it was realized in an historical person. In the Letter we learn how to reproduce that life in ourselves even though in the end we are compelled to acknowledge ourselves but poor products and imperfect Christians.

Finally, the Gospel suggests principles of conduct which the Letter lays down explicitly. The Letter implies facts which the Gospel states as historically true.

Like the Gospel and Revelation this Letter also is divided into threes and sevens. It has Introduction, main body of the Letter and Conclusion.

The main portion treats of two great subjects, God as Light and God as Love, each of which again is divided into seven distinct subdivisions.

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S. JOHN.
(Second Letter.)

PREFACE.

Short as this Letter is, it gives us a look at the last of all the Apostles as we would not otherwise see him. Here he appears before us as the shepherd of individual souls. Whether it is held to be addressed to a Church or to a lady this holds true. It is written, on either supposition, for the sake of particular persons in whom he is particularly interested. Here we see the Apostle, as it were, at home. He is speaking as a friend to a friend, and we enjoy the flavor of their social intimacy. We have a precious specimen here of the private correspondence of an Apostle. We are allowed to see how the beloved disciple at the close of a long life could write to a Christian lady respecting her personal conduct.

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S. JOHN.
(Third Letter.)

PREFACE.

This is another sample of the private correspondence of an Apostle. It is not an official letter like those of S. Paul to Timothy and Titus, but a private one, like that to Philemon. This Letter was no doubt written about the same time as the second Letter and so towards the close of S. John's life.

The second and third Letters lead us to the more average every-day life of Christendom at the end of the first century. The tone of their Christianity is deep, earnest, severe and devout. Yet it has the quiet of the Christian Church and home as at present constituted. The writer is grave and reserved. He condemns the spirit of *heresy* in the second Letter. His condemnation of the spirit of *schism* is written in the third.

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Scranton, Pa., Trinitytide, 1901.

THE REVELATION OF S. JOHN

PREFACE.

THE Revelation of S. John is a Christian Epic. It is more than that. It is The Great Universal Epic of the Ages. The dramatic element runs like a golden thread through the whole, and the lyric bursts out from time to time in outpourings of the soul towards God unsurpassed by the God-intoxicated prophets and Psalmists of old, yet it is the epic which predominates and gives its majestic tone and character to the whole.

A true understanding of this noble poem rests on the recognition of the one great fact that the symbol and not the image is the characteristic feature of its figure of speech.

The imagery of other world poets can be fitted into pictures. But Hebrew symbolism, such as that of Revelation, never.

If this fundamental fact is remembered much misunderstanding of this great Poet will be avoided and his thought and feeling will be appreciated as never before. In interpreting such symbolism we need to school ourselves constantly in self-restraint. We must not take it for granted that every partic-

ular personage is meant to convey to our minds a definite idea. We are not to spoil the effect of the whole by stopping to look for a meaning in every detail of a complex presentation.

The Revelation is a Vision of visions. It is not to be judged by the laws of time. For while on the shadowy background of this dream movement the successive scenes do appeal to the imagination as a sequence of dim but majestic pictures, yet the relation of the several parts to the whole is not that of temporal succession. The visions of the Seals, and of the Trumpets, and of the Bowls, form three distinct groups of scenes from three distinct points of view.

The earlier visions of the Seals bring to our view the ordinary phenomena of the world's great story, —war, famine, death, revolution. The series of the Trumpets shows us another,—a spiritual war carried on in the world—a war of which the changes and chances of this mortal life are but the external signs and tokens, and the constant reminders that "our struggle is not against flesh and blood, but against various orders of fallen angels, against those who hold sway in the darkness around us, against those wicked spirits in the air above us." The third series of visions in which the Bowls are brought to view shows us that the war carried on here among men, and in men, has also

its heavenly counterpart. In other words, the real conflict in which we are all engaged is not simply between good men and bad men, nor is it only between man as such, and the devil. Our God is the All-ruler, his Son Jesus Christ is the Alpha and Omega of his creation and government, and it is he who is our all-conquering fellow who is constantly planning and fighting for us.

From beginning to end the numbers three and seven are constantly recurring. At first we read of the Seven Stars and the Seven Gold Lampstands. Then we hear of the Seven Angels of the Seven Churches. The Book is sealed with Seven Seals. There are Seven Kings. There are Seven Thunders. The Lamb has Seven Horns and Seven Eyes which are the Seven Spirits of God. There are Seven Benedictions in the course of the Visions. Seven Choruses are sung with ascriptions of from a threefold to a sevenfold character. Seven Angels come forward with Seven Trumpets. The Red Dragon has Seven Heads with Seven Diadems. He sweeps down a third of the stars. A third of the Sun, Moon and Stars is darkened. A third of earth, sea, trees, etc., is destroyed. There are three woes. There are three books. There are Seven Bowls in three acts. The Chorus of Baby-

lon's woe is three times sung by three different sets of men, Kings, Merchants, Seamen.

The Revealer delights in these symbolic numbers.

An intelligent and devout reader of the Book of Revelation was once asked: "What is the form the Book presents to you?"

"It is Chaos," was his reply.

And he voiced the sentiment of many who have tried their best, and in vain, to unravel the thread of its meaning as it winds in and out among its sublime and shifting scenes.

If one of Shakespeare's plays were presented to-day so that preludes and contents, arguments and comments, visions, choruses, prologues, and epilogues, ran straight on in ordinary prose paragraphs or verses, without any such ordering of the text as the modern reader is used to, and without the traditional modes of recitation which the ancients with their stronger memory enjoyed, *Chaos* would it indeed become.

That is just what has befallen the Book of the Revelation of S. John.

Not that it is in the fullest sense of the term a complete and well rounded Drama like one of Shakespeare's plays. For it is not. Yet, as already intimated, it is dramatic and has the dramatic

element running through it. It is like the relating of a Drama. It is a narrative of scenes and acts which passed before the eye of the Seer.

The Persons of the Drama.

In this communication of the Eternal Father to his people there are three persons through whom it comes, Jesus Christ, the Angel, S. John. Readers and hearers are of course assumed.

1. Christ appears as the Lamb in the midst of the Throne ; the Rider sitting on the White Horse ; the Boy, the Seed of the Woman, the predestined Shepherd of the Nations ; the Lamb on Sion ; the Reaper of the earth ; as mounted again on his White Horse at the head of the heavenly armies ; as the Judge ; as occupying one Throne with God.

2. The enemies of Christ are :

First, the Destroyer.

This Destroyer evokes other agents from earth and sea ; the Wild Beast, his False Prophet, the Figure made on earth, animated by the False Prophet and worshipped. Each of these breathes out another Tempting Power. Then comes the Woman and the Scarlet Wild Beast. As Christ is presented, not

completely, but as completely as each subordinate vision requires, so in order to present as complete an idea as possible of his enemies they also are brought before us under very diverse and thoroughly characteristic aspects. They, too, can only enter a Divine Drama in the form of Beings. Such representations of foes are the two Riders who ride across the heavens in the wake of the Conqueror and the Destroyer.

3. The organic Priesthood is represented as vested in Angels, just as the oversight of the Churches is so represented in the Angels of the Seven introductory Letters. The Priesthood of the whole is found in those Blessed ones who have part in the First Resurrection.

The organic human Priesthood may become corrupt. It is thus the Dispenser or Steward of God becomes a power adverse to his Master and Author. He is the Third Rider (6 : 5, 6).

4. There is a Fourth Figure,—the last Enemy which will be destroyed,—Death.

The impersonation of Death as a living enemy is universal. Such impersonation is necessary to bring principles up to the possibilities of representation on their own true level. Thus Æschylus has Violence and Might rivetting the limbs of Prometheus, and Euripides has Death in dialogue with Apollo.

5. The process of the conversion of man to God is not described. It is the assumed fact of the whole book. To the last the People of God are living on in the midst of the Great World City. It is not till the immediate approach of its overthrow an Exodus is proclaimed.

The thought of the Four Principles dramatized in the book is consistent through the whole of it.

The White-horsed crowned Christ (6:2) is the final Conqueror (19:11). The Red-horsed Destroyer, and the False Steward of the Black-horse who depraves religion (6:3-6) are analyzed in the developed action into the Red Dragon, the Wild Beast of the Sea, the False Prophet or Wild Beast of the Land (19:19; 20:10; 13:11), and the Scarlet Queen with her Wild Beast who perhaps is the Dragon reappearing (17:3). The Destroyer and all his destroying and corrupting agents are shown first under the image of the Red and Black Riders. They are conquered and perish (19:19,20; 20:10). The Death and Hades of the Pale Horse (6:7,8) restore their victims (20:13) and perish also (20:14).

The Angel-Guide and S. John.

This Angel takes his part in the several scenes according to the purpose of his Master and when his part is done he twice comes to the side of S. John and takes him with him to show him the Two Cities. Up to this time he has his eye on him and directs him by word. When he comes to him he each time says: "Here, I will show you."

The Angel has his commission to guide and to exhibit, S. John has his to note and write down the Revelation. He is represented as having the book in which he is to write with him throughout the scenes.

The Scene.

The external world in which, for us, spiritual facts become known is not altered. But real beings and real regions, to us commonly invisible, become visible, and besides certain things are added, that is, certain material forms are exhibited which stand for physical and spiritual and political abstractions. For, in an Apocalypse, abstractions may wear forms of cities, persons, monsters.

The vast and immeasurable stage here brought out plainly to our view has nothing to do with playwright or artist. The universal soul of man recognizes it and that is enough. All is unmeasured alike in space and time.

The scene is shifted at three different points. The Island of Patmos is first brought to view, then earth and heaven as they are seen and understood by an ordinary looker on, then a fresh Heaven and a fresh earth.

The Scene of the first three chapters is Patmos.

The Seer next passes through the sky by a door to the place of the mystic living Throne and the Throned-One.

At the bidding of the voice he writes, he goes down to a sea-beach, and then is set to measure the earthly Temple.

He is taken to a Wilderness to see the World-Queen. He is again near the Throne. Again he is taken by the angel to a Mountain in a new earth to see the descent of the New City, the Lamb's Bride.

The Choric Songs.

Seven Choric Songs divide the Scenes at the points of crisis. They emphasize the point attained, commenting on what is past. In two instances (11:15; 12:10) they disclose the outline of the next immediate action. The last has two parts, passing from the pæan of Victory to the Bridal Song. In this they are like some of the mysterious Choruses of Greek Tragedy. Read in series they

give a distinct thread of the scenes viewed from their own standpoint—the heavenly. One Chorus (14:3) is only described, not given in full like the rest.

Boldly and fully these Choruses recognize that the reign of God, so far as its recognition is concerned, is limited now by his own patience, and in its fullness it has to be won.

The Attributes and Beatitudes are Three when they are ascribed to God immediately around his Throne. They are Seven when uttered by the Angels. They are Four when offered by the rest of Creation. In other words, the numbers here must be regarded as more than symbols when used in these relations to the Divine, the Perfect, and the Created.

The typical construction of the Choruses is as follows:

1. A verse sung by separate voices or by a smaller number.

2. A full chorus sung by a second larger body in one case duplicated or reechoed by a third yet larger.

In the first (4: 8) the four Cherubs sing the verse, the Twenty-four Elders the chorus.

In the second (5:9) the Elders and Cherubs together sing the verse, many Angels the Chorus, which is taken up again by all Creation.

In the third (7 : 9) the Saved sing the verse. All Angels the Chorus.

In the fourth (11 : 15) Heavenly Voices sing the verse, the Elders the Chorus.

The words of the fifth Chorus (14 : 3) are not given. But it is said its sound begins with the Voice of Christ, then of the Cherub Throne, and the Harps of the Elders, then by the hundred and forty-four thousand virgin companions of the Lamb.

The Sixth Chorus (15 : 2) is chanted full.

The Seventh Chorus (19 : 1-7) is the climax. It sums up the whole remaining action of the book. In construction it is doubled. Each part has the usual members of a Chorus, but inverted in the first part.

All these choruses are lyrics which not only equal, but easily surpass, those of the otherwise inimitable Pindar, while the Poem as a whole is a nobler epic, a grander poem and far more sublime, than the otherwise surpassingly great and most perfect of poems, the Iliad of Homer.

The Dirge over Babylon is no part of the Choruses, but it has a remarkable construction and should be noted in connection with them. See notes on 18 : 1—19 : 4.

The Revelation is full of Christ. The Lamb is the axis round which the world of its scenery moves. He is the key to the whole situation. He is the only infallible means through whom can be unlocked the great secret truth of earth's real history. So it is in him we see the victory of Christ's devoted ones. It is of him their song of triumph tells. It is he who put the New Song in their mouth. It is in him everything is reconciled and made mete for the Father's use.

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Scranton, Pa., Trinitytide, 1901.

S. JOHN.

(Gospel.)

I.

In the beginning was the Word,
And the Word was with God,
And the Word was God.
He was in the beginning with God.

Everything made its appearance.
Through him,
And without him
Not a thing made its appearance.

What has made its appearance in him was Life,
And the Life was the Light of men.
And the Light keeps shining in the darkness,
And the darkness never became thoroughly
permeated by it.

2.

A man sent from God made his appearance.
His name was John.
He came for witness
To bear witness about the Light,
So that everybody might believe through him.
He was not the Light,
But came to bear witness about the Light.

The Light, the True Light, which keeps lighting everybody,
Kept coming into the world.
He was in the world,
And the world made its appearance through him,
And the world never came to know him.
He came to his own possessions,
And his own people did not receive him.

But as many as received him,
To them gave he the right
To become children of God,
To those who keep believing in his name.
Who were begotten, not by blood,
Nor by the will of the flesh,
Nor by the will of man,
But by God.

3·

So the Word became flesh, and dwelt among us,
And we looked at his glory,
Glory as of the only begotten from the Father,
Full of divine favor and truth.

John keeps bearing witness about him, and keeps crying:
"This is he of whom I said,
He who is coming after me has come to be before me,
For he was before I came into existence."
For out of his fulness we all kept receiving,
And favor upon favor.
For the law was given through Moses.
Favor and truth kept coming through Jesus Christ.

No one has ever yet seen God.
The Only Begotten Son
Who is in the bosom of the Father,
He has made him known.

I.

And the witness of John is this, when the Jews sent Priests and Levites from Jerusalem to ask him, "Who are you?"

"I am not the Christ," said he, nor did he deny it.

"What then are you? Are you Elijah?"

"I am not."

"Are you the Prophet?"

"No."

"Who are you? so that we may give an answer to those who sent us. What do you say about yourself?"

"I am the voice of one crying in the wilderness,

> Make straight the way of the Lord,

as said the Prophet Isaiah."

They had been sent from the Pharisees. And they asked him:

"Why are you purifying then, if you are not the Christ, nor Elijah, nor the Prophet?"

"I am purifying with water. But one whom you do not know is standing among you, he who is coming after me. I am not worthy to untie his shoestrings."

These things were done in Bethany beyond Jordan where John was purifying.

"Look! the Lamb of God who is taking away the sin of the world!" said John the next day as he saw Jesus coming to him. "This is he of whom I said, A man who has come to be before me is coming after me. For he was before I came into being and I did not know him. But I came purifying with water so that he might be made known to Israel."

"I saw the Spirit descending from heaven like a dove," John continued to witness, "and it continued on him. And I did not know him. But he who sent me to purify with water said to me: Upon whomever you shall see the Spirit descending and continuing on him, he is he who is purifying with the Holy Spirit. So I have seen and have borne witness that this is the Son of God."

Again the next day after, John was standing and two of his disciples.

"Look, the Lamb of God!" he said, looking on Jesus as he was walking.

The two disciples heard him speak and followed Jesus.

"What are you seeking?" said Jesus as he turned and saw them following.

"Rabbi," that is, Teacher, they answered, "where do you live?"

"Come and see."

They came and saw where he was living and staid with him that day. For it was about four o'clock.

One of the two who heard John speak and followed Jesus, was Andrew, Simon Peter's brother. He was the first to find his own brother Simon.

"We have found the Messiah," he said, which means, the Christ. So he brought him to Jesus.

"You are Simon the son of John," said Jesus when he saw him. "You shall be called Cephas," which means a stone.

The next day Jesus wanted to go into Galilee. He found Philip.

"Follow me," he said.

Philip was of Bethsaida the city of Andrew and Peter. He found Nathaniel.

"We have found him about whom Moses in the law, and the Prophets wrote," he said, "Jesus of Nazareth, the Son of Joseph."

"Can any good thing come out of Nazareth?"

"Come and see."

"Look! an Israelite, indeed, in whom is no guile," said Jesus about Nathaniel when he saw him coming.

"How is it that you are acquainted with me?" said Nathaniel to him.

"Before Philip called you while you were under the fig-tree, I saw you."

"Rabbi, you are the Son of God. You are the King of Israel."

"Because I told you, I saw you under the fig-tree, do you believe? You shall see greater things than these."

"Most truly I tell you," Jesus continued. "You shall see heaven open, and the angels of God ascending and descending on the Son of man."

2.

The third day there was a marriage in Cana of Galilee and the mother of Jesus was there, and both Jesus and his disciples were invited to the marriage. And when the wine failed, the mother of Jesus said to him:

"They have no wine."

"What do you want me to do, mother?" Jesus answered. "My time has not yet come."

"Do whatever he tells you," said his mother to the servants.

Now according to the Jews' way of purifying there were set there six stone water jars containing twenty or thirty gallons apiece.

"Fill the water jars with water," said Jesus.

They filled them up to the brim.

"Draw out now and carry it to the Master of the feast."

They carried it. So when the master of the feast tasted the water become wine and did not know where it came from, but the servants who had drawn the water knew, he called the bridegroom.

"Everybody at first sets out good wine," he said, "and when they have drunk freely, then what is worse. But you have kept the good wine till now."

Jesus did this beginning of his signs in Cana of Galilee and made known his majesty, and his disciples believed in him.

3.

After this Jesus went down to Capernaum, he, his mother, brothers, and disciples. But they staid there only a few days.

The Jews' Passover was at hand, and Jesus went up to Jerusalem, and he found in the Temple those who were selling oxen, sheep and doves and the changers of money sitting. So when he had made a whip of cords he drove them all out of the Temple, and the sheep and oxen. He poured out the changers' money and overturned the tables.

"Take these things out of here," he said to

those who were selling doves. "Do not make my Father's House a house of merchandise."

His disciples remembered it was written,

"The zeal for thine house hath eaten me up."

"What sign do you show us," answered the Jews, "seeing you do these things?"

"Destroy this temple and in three days I will raise it up."

"Forty-six years was this Temple in building and will you raise it up in three days?"

He was speaking of the temple of his body. So when he was raised from the dead his disciples remembered he had said this to them. So they believed the Scripture and what Jesus had said.

4.

When he was in Jerusalem at the Passover, during the feast, many believed in his name when they looked at the signs he was doing. But Jesus did not trust himself to them, because he had gotten to know everybody and did not need any one to tell him about anybody. For he himself had gotten to know what was in the man.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night.

"Rabbi," he said, "we know you are a teacher come from God. For no one can do these signs which you are doing except God is with him."

"Most truly I tell you," answered Jesus, "Except a man is born from above he cannot see the Kingdom of God."

"How can a man be born when he is old? Can he enter a second time into his mother and be born?"

"Most truly I tell you, Except a man is born of water and the Spirit he cannot enter the Kingdom of God. What is born of the flesh is flesh. What is born of the Spirit is spirit. Do not wonder because I told you, You must be born from above. The Spirit breathes where he desires and you hear his voice. But you cannot tell where he comes from, nor where he is going. So is every one who is born of the Spirit."

"How can this be?"

"Are you the teacher of Israel and do not know this? Most truly I tell you, We talk about what we know and bear witness to what we have seen, and you do not receive our witness. If I have told you earthly things and you do not believe, how shall you believe if I tell you heavenly things? No one has ascended up to heaven but he who came down from heaven, that is, the Son of man who is in heaven. And just as Moses lifted up the serpent in the wilderness so must the Son of man be lifted up so that whoever believes in him may have eternal life."

For God so loved the world that he gave his only begotten Son so that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but so that the world through Him might be saved. He who believes in him is not condemned. But he who does not believe is condemned already because he has not believed in the name of the only begotten Son of God. And the condemnation is this, that light has come into the world and men loved darkness rather than light, because their deeds were evil.

For every one who keeps doing wrong
Hates the light, and keeps away from the light,
So that his deeds may not be detected.
But he who keeps doing right
Comes to the light
So that his deeds may be shown to have been done in reliance on God.

5.

After this Jesus and his disciples came into the land of Judæa, and he was staying there with them and purifying.

John also was purifying in Ænon near Salim, because there were many springs of water there. So people kept coming and were being purified. For John had not yet been thrown into prison.

There sprang up a questioning on the part of John's disciples and a Jew about purifying. They came to John.

"Rabbi," they said, "he who was with you beyond Jordan, to whom you bore witness, is purifying and everybody is coming to him."

"A man can receive nothing," answered John, "except it has been given to him from heaven. You yourselves bear me witness that I said, I am not the Christ, but have been sent before him. He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this my joy is made full. He must increase but I must decrease."

He who comes from above is above all. He who is from the earth, from the earth he is, and from the earth's point of view he speaks. He who comes from heaven is above all. What he has seen and heard he bears witness to, and no one receives his witness. He who has received his witness has set to his seal that God is true. For he whom God has sent speaks the words of God. For he does not give the Spirit by measure. The Father loves the Son and has given everything into his hand.

He who believes in the Son, has eternal life ;
But he who does not obey the Son will not see life ;
But the wrath of God continues on him.

6.

When the Lord got to know how the Pharisees had heard Jesus was making and purifying more disciples than John, though Jesus himself was not purifying but his disciples, he left Judæa and went into Galilee. He must go through Samaria. Then he came to a city of Samaria called Sychar near a plot of ground which Jacob gave to his son Joseph. Now Jacob's well was there. So wearied with his journey he was sitting just as he was by the well. It was about noon. A woman of Samaria came out to draw water.

"Give me a drink," said Jesus to her.

His disciples had gone to the city to buy food.

"How is it that you, a Jew," she said, "ask a drink of me, a woman of Samaria?"

The Jews had no dealings with the Samaritans.

"If you knew the gift of God," he said, "and who it is who said, Give me a drink, you would have asked him and he would have given you living water."

"You have nothing to draw with, Sir, and the well is deep. How can it be then that you have

that living water? Are you greater than our father Jacob who gave us the well, drank of it himself, and his children and cattle?"

"Whoever drinks this water will thirst again. But whoever drinks the water I shall give him shall never thirst. For the water I shall give him shall be in him a well of water springing up so as to produce eternal life in him."

"Give me this water, Sir, so that I may not thirst, nor come all the way here to draw."

"Go call your husband and come here."

"I have no husband."

"You have well said, I have no husband. For you have had five husbands, and he whom you now have is not your husband. When you said that you spoke the truth."

"I see, Sir, you are a Prophet. Our fathers worshipped in this mountain, and you say in Jerusalem is the place where men ought to worship."

"Believe me, woman, the time is coming when you shall worship the Father neither in this mountain nor yet at Jerusalem. You worship you do not know what. We know what we worship, for salvation is from the Jews. But the time is coming and now is, when the true worshippers shall worship the Father in spirit and truth. For the Father is seeking such to worship him. God is Spirit and

those who worship him must worship him in spirit and truth."

"I know Messiah, called the Christ, is coming. When he has come, he will tell us everything."

"I who am talking to you am he."

His disciples then came and wondered because he was talking to the woman. Yet no one said, What are you seeking? or, Why are you talking to her?

The woman left her water pot and went into the city.

"Come see a man who told me everything I ever did," she said to the men. "Surely this is not the Christ?"

They went out of the city and came to Jesus. In the meantime his disciples kept urging him to eat.

"Rabbi, eat," they said.

"I have food to eat which you do not know about."

"Has any one brought him something to eat?" they said to each other.

"My food is to do the will of him who sent me, and to finish his work. Do you not say There are still four months and then comes harvest? I tell you, Lift up your eyes and look on the fields. They are white already for harvest. And he who

is reaping is receiving wages and gathering fruit for eternal life: so that both he who is sowing and he who is reaping may rejoice together. And in this is that saying true: One sows, another reaps. I sent you to reap what you never put any labor on. Other men labored, and you have come into possession of the fruits of their labors."

Many Samaritans of that city believed in Jesus because of what the woman said: "He told me all I ever did."

So when the Samaritans came to him they kept begging him to stay with them. So he stayed there two days.

Many more believed because of what he himself had said, and so they said to the woman:

"Now we do not believe because of your saying. For we have heard him ourselves and know this is indeed the Christ, the Saviour of the world."

7.

After two days Jesus went away from there into Galilee. For he himself used to say: "A Prophet has no honor in his own country." So when he came into Galilee the Galileans received him because they had seen everything he did in Jerusalem at the feast.

So Jesus came again into Cana of Galilee where he had made the water wine. A nobleman whose

son was sick at Capernaum was there. So when he heard Jesus had come out of Judæa into Galilee, he went to him and kept begging him to come down and cure his son, for he was at the point of death.

"Except you see signs and wonders," said Jesus, "you will not believe."

"Come down, Sir, before my child dies."

"You may go. Your child is living."

So the man believed what Jesus had said to him, and went. And as he was now going down, his slaves met him.

"Your son is living," they said.

So he asked them the time he began to get better.

"Yesterday at one o'clock the fever left him."

So the father knew it was at the same time that Jesus said to him: "Your son is living." So he himself believed and his whole household.

This is again the second sign Jesus did when he had come out of Judæa into Galilee.

II.

After this there was a feast of the Jews. So Jesus went up to Jerusalem.

Now there was at Jerusalem by the sheepgate, a pool, called in Hebrew, Bethesda. It had five porches. In these lay a crowd of those who were sick, some blind, some lame, some crippled. So there was a man there who had been sick thirty-eight years.

"Do you want to be cured?" Jesus said to him, when he saw him lying and realized that he had now been a long time in that condition.

"I have no one, Sir, when there is a movement of the water to put me into the pool. But while I am coming another steps down before me."

"Rise. Take up your bed and walk."

The man was at once cured, took up his bed and began to walk.

Now that day was the Sabbath.

"It is the Sabbath," the Jews said to him who was cured. "It is not right for you to be carrying your bed."

"He who cured me said: Take up your bed and walk."

"Who is the man who said to you: Take up your bed and walk?"

The man who was cured did not know who he was. For there was a crowd in the place and Jesus had gone away. Afterwards, however, Jesus found him in the Temple.

"Listen," he said, "you are cured. Sin no more so that a worse thing may not come on you."

The man went and told the Jews it was Jesus who cured him. And for this reason the Jews kept persecuting Jesus because he kept doing these things on the Sabbath.

"My Father is working even till now," he answered them, "and I am working."

So the Jews kept trying the more to kill him because he had not only broken the Sabbath, but also said God was his Father, making himself equal to God.

"Most truly I tell you," Jesus then answered,

"The Son can do nothing by himself,
Except what he sees the Father doing.
For whatever he is doing
These in the same way does the Son also do.

For the Father loves the Son
And shows him everything he himself does.
And he will show him greater things than these
So that you may wonder.

For just as the Father raises the dead and
gives them life,
So the Son gives life to whom he desires.
For the Father judges no one,
But he gives all judgment to the Son.

So that everybody may honor the Son
Just as they honor the Father.
He who does not honor the Son,
Does not honor the Father who sent him.

Most truly I tell you,
He who hears what I say, and believes in him
who sent me
Has eternal life, and does not come into judg-
ment,
But has passed from death to life.

Most truly I tell you,
The time is coming, and now is,
When the dead shall hear the voice of the
Son of God,
And those who hear shall live.

For as the Father has life in himself,
So has he given the Son to have life in himself,
And has given him authority to execute judgment also,
Because he is the Son of man.

Do not wonder at this.
For the time is coming,
When all who are in the graves will hear his voice,
And will come out.

Those who have acted generously,
To the resurrection of life.—
Those who have acted wickedly,
To the resurrection of judgment.

I cannot do anything by myself.
As I hear I judge. And my judgment is good.
For I am not seeking my own will,
But the will of the Father who sent me.

If I am bearing witness about myself,
My witness is not true.
There is another witnessing about me,
And I know what he is witnessing about me is true.

You sent to John and he witnessed to the truth. But the witness I am receiving is not from man. But I say this so that you might be saved. He was a burning and a shining light and you were willing for a time to rejoice in his light. But the witness I have is greater than John's. For the works the Father has given me to finish, the very works I am doing, are witnessing about me, that the Father has sent me. And the Father himself who has sent me has borne witness about me. You have neither heard his voice at any time nor seen his shape. And what he told you is not continuing in you. For you do not believe him whom he has sent. You search the scriptures. For in them you think you have eternal life. And they are they which are witnessing about me. And yet you will not come to me so that you may have life. I do not receive honor from men. But I know that you have not the love of God in you. I have come in my Father's name, and you do not receive me. If another shall come in his own name, you will receive him. How can you believe, who keep receiving honor from each other and do not seek the honor which comes from God only? Do not think I will accuse you to the Father. Your accuser is Moses on whom you have set your hope. For had you believed Moses, you would have believed me. For he wrote about me. But if you

do not believe his writings, how shall you believe my words?"

2.

After this Jesus went away to the other side of the sea of Galilee, that is, the sea of Tiberias, and a great crowd followed him because they were looking at the signs he was doing on those who were sick.

Jesus went up into a mountain and sat there with his disciples.

The Passover, a feast of the Jews, was near.

"Where shall we buy bread so that these may eat?" Jesus said to Philip, when he raised his eyes and saw a great crowd come to him.

He said this to put him to the test. For he himself knew what he would do.

"Two hundred dollars' worth of bread is not enough for them," Philip answered, "so that every one of them may take a little."

"There is a lad here," one of his disciples, Andrew, Simon Peter's brother said to him. "He has five barley loaves and two small fish. But what are they among so many?"

"Make the people sit down."

There was a great deal of grass in the place. So the men sat down in number about five thousand.

Then Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to those who were set down. And of the fish, also, as much as they would.

"Gather up the broken pieces which remain over," Jesus said to the disciples, when they were filled, "so that nothing may be lost."

So they gathered them together and filled twelve baskets with the fragments of the five barley loaves which remained over after everybody had eaten.

"This is certainly the Prophet who was to come into the world," the people kept saying when they had seen the sign Jesus did.

So when Jesus got to know that they were going to come and take him by force to make him a king, he went away again into a mountain alone.

When evening had come his disciples went down to the sea, got into a boat, and started to go over the sea towards Capernaum. It was dark. Jesus had not yet come to them. The sea was rising because of a strong wind which was blowing. So when they had rowed three or four miles they saw Jesus walking on the sea and coming near the boat. They were frightened.

"It is I," he said. "Do not be afraid."

So they wanted to take him into the boat, and at once it was at the land to which they were going.

The next day the people who were standing on the other side of the sea saw there was no other boat there except the one Jesus' disciples entered. They saw Jesus did not go with his disciples into the boat but they had gone away alone. Yet other boats came from Tiberias near the place where they ate bread after the Lord had given thanks. So when the people saw Jesus was not there, nor his disciples, they also got into the boats and came to Capernaum seeking Jesus.

"Rabbi," they said when they had found him on the other side of the sea, "when did you come here?"

"Most truly I tell you," answered Jesus. "You keep seeking me, not because you saw the signs, but because you ate the loaves and were filled. Do not work for the food which is perishing but for the food which continues to eternal life, which the Son of man shall give you. For him has God the Father sealed."

"What must we do so that we may do the works of God?"

"This is the work of God, to believe in him whom he has sent."

"What sign do you show, then, so that we may see and believe you? What do you do? Our fathers ate manna in the desert as it is written:

He gave them bread from heaven to eat."

"Most truly I tell you, Moses did not give you that bread from heaven. But my Father is giving you the true bread from heaven. For the bread which God gives is that which comes down from heaven and gives life to the world."

"Lord, always give us this bread."

"I am the bread of life. He who keeps coming to me shall never hunger, and he who keeps believing in me shall never thirst. But I told you, You have seen me and do not believe. Everything the Father gives me will come to me. Him who comes to me I will in no way cast out. For I have come down from heaven, not to do my own will, but the will of him who sent me. This is the will of him who sent me, that of everything he has given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one who keeps looking at the Son and believing in him should have eternal life, and I shall raise him up at the last day."

The Jews complained about Jesus because he said, "I am the bread which came down from heaven."

"Is not this Jesus the Son of Joseph," they said, "whose father and mother we know? How is it then he says, I have come down from heaven?"

"Do not complain among yourselves," answered Jesus. "No one can come to me except the Father who has sent me draws him, and I shall raise him up at the last day. It is written in the Prophets,

> And they shall be all taught by God.

Every one who has heard and learned from the Father comes to me. Not that any one has seen the Father except him who is from God, he has seen the Father. Most truly I tell you, He who believes in me has eternal life. I am the bread of life. Your fathers ate manna in the wilderness and died. The bread which is coming down from heaven is such that any one may eat of it and never die. I am the living bread which came down from heaven. If any one eats of this bread he shall live forever. The bread I will give is my flesh which I will give for the life of the world."

"How can this man give us his flesh to eat?" said the Jews as they began to dispute with each other.

"Most truly I tell you," Jesus therefore said, "Except you eat the flesh of the Son of man and drink his blood you have no life in you. He who eats my flesh and drinks my blood has eternal life and I will raise him up at the last day. For my flesh is food indeed and my blood is drink indeed.

He who keeps eating my flesh and drinking my blood dwells in me and I in him. As the living Father has sent me and I live by the Father, so he who keeps eating me shall live by me. This is that bread which came down from heaven. Not as your fathers ate manna and died. He who keeps eating this bread shall live forever."

Jesus said this in the synagogue as he was teaching in Capernaum.

"This is a hard saying," many of his disciples said when they heard this. "Who can hear it?"

"Does this offend you?" said Jesus. For he knew in himself his disciples were complaining at this. "What, then, if you should look at the Son of man ascending where he was before? It is the Spirit who gives life. The flesh is of no avail. The words I have spoken to you are spirit and are life. But there are some of you who do not believe." For Jesus knew from the beginning who did not believe and who should betray him. So he said: "For this reason I said to you, No one can come to me, except it has been given to him from the Father."

From this time many of Jesus' disciples went back and did not go about with him any longer.

"Surely you, too, do not want to go away?" he then said to the twelve.

"Lord," Simon Peter answered, "to whom shall we go? You have the words of eternal life, and we have believed and know you are the Holy One of God."

"Have not I chosen you twelve? And one of you is a devil."

He spoke of Judah Iscariot, the son of Simon. For he was the one of the twelve who was going to betray him.

3.

After this Jesus kept going about Galilee. For he did not want to go about Judæa, because the Jews kept trying to kill him.

The Jews' feast of Tabernacles was near.

"Go away from here," his brothers said to him, "and go into Judæa, so that your disciples also may see the works you are doing. For no one does anything in secret when he is seeking to be known openly. If you are doing these things show yourself to the world." For not even his brothers believed in him.

"My time has not yet come," Jesus answered, "but your time is always ready. The world cannot hate you, but it hates me because I keep witnessing about it that its deeds are evil. You go up to the feast. I am not going up yet to this feast, for my time has not yet fully come."

So when he had said this to them he continued still in Galilee. But when his brothers had gone up to the feast, then he also went up, not openly, but as it were in secret. So the Jews kept looking for him at the feast.

"Where is he?" they said.

There was a great deal of discussion among the people about him.

"He is a good man," some said.

"No," said others, "he is leading the people astray."

And yet no one spoke openly about him for fear of the Jews.

About the middle of the feast Jesus went up to the Temple and was teaching.

"How does this man know letters when he has never learned?" said the Jews as they kept wondering at him.

"My teaching is not mine," Jesus answered, "but his who sent me. If any one wants to do his will he will learn to know about the teaching whether it is from God or whether I am talking on my own authority. He who talks on his own authority is seeking his own honor. But he who is seeking the honor of him who sent him is true and no evil is in him. Did not Moses give you the

Law? And yet not one of you is keeping it. Why are you trying to kill me?"

"You are possessed by a demon. Who is trying to kill you?"

"I have done one work and you are all wondering. For this reason Moses has given you circumcision, not because it is from Moses but from the Fathers, and on the Sabbath you circumcise a man. If on the Sabbath a man receives circumcision so that the law of Moses should not be broken, are you angry at me because I have completely cured a man on the Sabbath? Do not judge according to appearance. Judge truly."

"Is not this he whom they are trying to kill?" said some of those of Jerusalem. "But he is talking boldly and they say nothing to him. Surely the rulers have not got to know that this is the Christ? Yet we know where this man comes from. But when the Christ comes no one knows where he comes from."

"You both know me," cried Jesus in the Temple as he was teaching, "and you know where I am from. I have not come on my own authority. But he who sent me is true and you do not know him. But I know him. For I am from him and he has sent me."

So they kept trying to arrest him. But no one

laid hands on him because his time had not yet come.

"When the Christ comes," said many of the people who believed in Jesus, "will he do more signs than this man has done?"

The Pharisees heard the people were murmuring such things about Jesus, so they and the Chief Priests sent officers to take him.

"I am still with you a little while," said Jesus, "and then I am going to him who sent me. You will seek me but will not find me, and where I am you cannot come."

"Where will he go that we shall not find him?" said the Jews to each other. "Will he go to the dispersed among the Greeks and teach the Greeks? What kind of a saying is this he said, You will seek me but will not find me. And where I am you cannot come."

"If any one is thirsty," Jesus was standing and crying in the last day, the great day of the feast, "let him come to me and drink. He who keeps believing in me, as the Scripture has said, rivers of living water shall flow from him." But he said this about the Spirit whom they who believed in him were to receive. For the Spirit was not yet given because Jesus was not yet glorified.

"Surely this is the Prophet," some of the people said when they heard this.

"This is the Christ," said others.

"What?" still others said. "Does the Christ come out of Galilee? Has not the Scripture said the Christ comes from the seed of David, and out of the town of Bethlehem where David was?"

So there was a division among the people because of him, and some of them wanted to arrest him. But no one laid hands on him.

So the officers came to the Chief Priests and Pharisees.

"Why have you not brought him?" they asked.

"No one has ever yet spoken like this man," they said.

"What! have you also been led astray? Surely none of the rulers or Pharisees have believed in him? But this throng which does not get to know the law is cursed."

"Our law does not judge the man before it hears from him and gets to know what he is doing, does it?" said Nicodemus.

For he who once came to Jesus by night was one of them.

"Are you also of Galilee? Search and see that out of Galilee rises no Prophet."

"I am the light of the world," said Jesus again to them. "He who keeps following me shall not go about in darkness but shall have the light of life."

"You are bearing witness about yourself," said the Pharisees. "Your witness is not true."

"Though I am bearing witness about myself, my witness is true. For I know where I came from and where I am going. But you cannot tell where I came from and where I am going. You are judging by appearances. I am not judging any one. Yet if I judge my judgment is true. For I am not alone, but I and the Father who sent me. It is also written in your law that the witness of two men is true. I am my own witness and the Father who sent me is bearing witness about me."

"Where is your father?"

"You neither know me nor my Father. If you knew me you would know my Father also."

Jesus said this in the Treasury as he was teaching in the Temple. No one laid hands on him, for his time had not yet come.

"Will he kill himself?" said the Jews. "For he says, where I am going you cannot come."

"You are from beneath," said Jesus. "I am from above. You are of this world. I am not of this world. So I said: You will die in your sins. For if you do not believe I am he you will die in your sins."

"Who are you?"

"Why do you ask the very thing I have been talking about to you all along? I have many

things to say about you and to judge. But he who sent me is true and I am telling the world what I have heard from him."

They did not understand that he was speaking to them about the Father.

"When you have lifted up the Son of man," Jesus therefore said to them, "then you will know I am he and that I am doing nothing on my own authority, but as my Father has taught me I am saying this. He who sent me is with me. The Father has not left me alone, for I always do what pleases him."

As he was saying this many believed in him.

"If you continue to do what I tell you," said Jesus to those Jews who believed in him, "then you are my disciples indeed, and you will get to know the truth and the truth will make you free."

"We are Abraham's descendents and were never in bondage to any one. How do you say: You will be made free?"

"Most truly I tell you, Whoever keeps committing sin is the slave of sin. The slave does not remain in the house forever, but the son always remains. So if the Son shall make you free, you will be free indeed. I know you are Abraham's descendants. But you are trying to kill me because what I tell you has no place in you. I am

talking about what I have seen with my Father, and you keep doing what you have seen with your father."

"Abraham is our father."

"If you were Abraham's children you would keep doing what Abraham used to do. But now you are trying to kill me a man who has told you the truth which I have heard from God. Abraham did not use to do this. You keep doing the deeds of your father."

"We are not bastards. We have one father, that is, God."

"If God were your father you would love me. For I came out of God and am here. Nor have I come on my own authority. He sent me. Why do you not understand what I say? Because you cannot bear to listen to me. You are of your father the devil, and you are determined to do what your father desires. He was a murderer from the beginning. He did not continue in the truth because there is no truth in him. When he tells a lie he is talking about his own. For he is a liar and the liar's father. But because I tell you the truth you do not believe me. Which of you convicts me of sin? And if I say the truth why do you not believe me? He who is from God hears God's words. You do not hear them because you are not from God."

"Are we not right in saying you are a Samaritan and possessed by a demon?"

"I am not possessed by a demon. I am honoring my Father and you are dishonoring me. I am not seeking my own honor. There is one who is seeking and judging. Most truly I tell you, Whoever keeps my saying shall never see death forever."

"Now we know you are possessed by a demon. Abraham is dead and the Prophets. And you say, If any one keeps my saying he shall never see death forever. Surely you are not greater than our father Abraham who died? And the Prophets died. Whom are you making yourself?"

"If I am honoring myself my honor is nothing. It is my Father who is honoring me, he of whom you are saying, he is your God. Yet you never became acquainted with him. But I know him. And if I should say I do not know him I shall be a liar like you. But I know him and keep his word. Your father Abraham rejoiced to see my day, and he saw it and was glad."

"You are not yet fifty years old, and have you seen Abraham?"

"Most truly I tell you, Before Abraham was I am."

They took up stones to throw at him. But Jesus hid himself, and went out of the Temple.

4.

As Jesus was passing by he saw a man blind from his birth.

"Rabbi," his disciples asked, "who was the sinner, this man or his parents so that he was born blind?"

"Neither did this man sin, nor his parents. On the contrary, this has happened so that what God is doing might be made known in him. We must do while it is day what he who sent me is doing. The night is coming when no one can work. As long as I am in the world I am the light of the world."

When he had spoken in this way he spat on the ground, made clay of the spittle, anointed the eyes of the blind man with the clay, and said:

"Go wash in the pool of Siloam," which means, Sent.

So he went away, washed, and came seeing.

"Is not this he who used to sit and beg?" said the neighbors and those who before had seen he was blind.

"This is he," said some.

"No, but he is like him," said others.

"I am he," the man himself said.

"How were your eyes opened?" they therefore asked him.

"A man called Jesus made clay, anointed my eyes, and said to me: Go to the pool of Siloam and wash. So I went, washed, and received sight."

"Where is he?"

"I do not know."

They brought the man who had been blind to the Pharisees. It was the Sabbath when Jesus made the clay and opened his eyes. So they also again asked him how he had received his sight.

"He put clay on my eyes and I washed and now see."

"This man is not from God," said some of the Pharisees, "because he does not keep the Sabbath."

"How can a man who is a sinner do such signs?" said others.

There was a division among them.

"What do you say about him in view of the fact that he opened your eyes?" they again said to the blind man.

"He is a Prophet."

But the Jews did not believe he had been blind and received his sight till they called his parents.

"Is this your son who you say was born blind?" they asked. "How then does he now see?"

"We know this is our son and that he was born blind. But by what means he now sees we do not know, or who has opened his eyes we do not know. He is of age. Ask him. He shall speak for himself."

His parents said this because they were afraid of the Jews. For they had already agreed that if any

one should acknowledge him as the Christ he should be excommunicated. So his parents said : "He is of age. Ask him."

Then they again called the man who had been blind.

"Give God the praise," they said. "We know this man is a sinner."

"Whether he is a sinner or not, I do not know. One thing I do know, that I was blind and now I see."

"What did he do to you? How did he open your eyes?"

"I have told you already and you did not listen. Why do you want to hear it again? Surely you also do not want to be his disciples?"

"You are his disciple," they revilingly retorted. "But we are Moses' disciples. We know God spoke to Moses. But as for this fellow, we do not know where he comes from."

"Why, it is a strange thing that you do not know where he comes from, and yet he has opened my eyes. Now we know God does not listen to sinners. But if any one is a worshipper of God and does his will, he listens to him. Since the world began it has not been heard that any one opened the eyes of one born blind. If this man had not been from God he could do nothing."

"You were altogether born in sins, and do you teach us?"

They excommunicated him.

Jesus heard they had excommunicated him. So when he had found him, he said:

"Do you believe in the Son of God?"

"Who is he, Lord, so that I may believe in him?"

"You have both seen him and he it is who is talking with you."

"Lord, I believe."

"For judgment did I come into this world," Jesus said, "so that they who do not see might see, and so that they who see, might be made blind."

Some of the Pharisees who were with Jesus heard this.

"Are we blind also?" they said.

"If you were blind you would have no sin. But now you say: We see. So your sin continues."

5.

"Most truly I tell you, He who does not go in by the door into the sheepfold, but climbs up some other way, is a thief and a robber. But he who goes in by the door is the shepherd of the sheep. For him the porter opens, and the sheep listen to his voice. And he calls his own sheep by name and leads them out. And when he has let out all his own, he goes before them, and the sheep follow

him. For they know his voice. But they will not follow a stranger but will flee from him. For they do not know the stranger's voice."

Jesus gave them this illustration, but they did not understand what he said. So he said to them again:

"Most truly I tell you, I am the door of the sheep. All who ever came before me are thieves and robbers. But the sheep did not listen to them. I am the door. If any one goes in by me he shall be saved, and shall go in and out and find pasture. The thief only comes to steal and to kill and to destroy. I came so that they may have life and may have an abundance of it. I am the Good Shepherd. The Good Shepherd gives his life for the sheep. But he who is a hireling and not the shepherd, whose own the sheep are not, sees the wolf coming, leaves the sheep, and flees. So the wolf catches them and scatters the sheep. The hireling flees because he is a hireling and does not care for the sheep. I am the Good Shepherd. I become acquainted with my sheep and my sheep become acquainted with me just as the Father becomes acquainted with me and I become acquainted with the Father, and I am laying down my life for the sheep. I have other sheep which are not of this fold. Them also must I bring and they shall hear my voice. So they shall become one flock under one shepherd. It is for this reason my

Father loves me, because I am laying down my life so that I may take it again. No one is taking it from me. I am laying it down of myself. I have authority to lay it down and I have authority to take it again. I have received this commandment from my Father."

There was a division again among the Jews because of these words.

"He is possessed by a demon and is mad," said many of them. "Why do you listen to him?"

"These are not the words of one possessed," said others. "Can a demon open the eyes of the blind?"

It was the feast of the Dedication at Jerusalem. It was winter. Jesus was walking in Solomon's Porch in the Temple. The Jews came round him:

"How long do you make us doubt?" they said. "If you are the Christ tell us plainly."

"I told you and you do not believe. What I am doing in my Father's name bears witness about me. But you do not believe me because you are not of my sheep as I told you. My sheep are listening to my voice, and I am getting to know them and they are following me. I am giving them eternal life and they shall never perish. Nor shall any one snatch them out of my hand. My Father who gave them to me is greater than all. And no

one is able to snatch them out of my Father's hand. I and my Father are one."

The Jews took up stones again to stone him.

"Many noble deeds have I shown you from the Father. For which of those deeds are you beginning to stone me?"

"We are not stoning you for a noble deed, but for blasphemy. And because you, a man, are making yourself God."

"Is it not written in your law I said:

You are Gods?

If he called them Gods to whom God's message came, and the Scripture cannot be broken, do you say about him whom the Father has made pure and sent into the world: You are blaspheming because I said, I am the Son of God? If I do not do the deeds of my Father, do not believe me. But if I do, though you do not believe me, believe the deeds so that you may learn and keep learning that the Father is in me and I in him."

They tried again to take him, but he escaped out of their hands and went away again beyond Jordan to the place where John at first was purifying. He staid there.

"John did not do any sign," those who went to him used to say. "But everything John said about this man was true."

Many believed in him there.

6.

There was a man of Bethany the town of Mary and Martha. His name was Lazarus. He was sick. It was that Mary who anointed the Lord with ointment and wiped his feet with her hair whose brother Lazarus was sick.

"Lord," his sisters sent and said to Jesus, "he whom you love is sick."

"This sickness is not one which ends in death," said Jesus when he heard this. "On the contrary it is for the honor of God, so that the Son of God may be honored by it."

Now Jesus loved Martha and her sister and Lazarus. So when he heard he was sick he staid two days still in the place where he was.

"Let us go into Judæa again," he afterwards said to his disciples.

"Rabbi," said his disciples, "the Jews were but now trying to stone you, and are you going there again?"

"Are there not twelve hours in the day?
If any one walks about in the day he does not stumble,
Because he sees the light of this world.
But if any one walks about in the night he stumbles
Because he has no light."

"Our friend Lazarus has fallen asleep," Jesus added after he said this. "But I am going to wake him out of sleep."

"Lord," said his disciples, "if he has fallen asleep he will recover."

Jesus had spoken of his death. But they thought he had spoken of taking rest in sleep.

"Lazarus is dead," he then told them plainly, "and I am glad for your sakes I was not there so you may believe. And yet let us go to him."

"Let us also go so that we may die with him," said Thomas called Didymus to the rest of the disciples.

When Jesus came he found Lazarus had been in the tomb four days already.

Bethany is only about two miles from Jerusalem. So many of the Jews had come to Martha and Mary to comfort them about their brother. So as soon as she heard Jesus was coming Martha went and met him, but Mary kept sitting in the house.

"Lord," said Martha, "if you had been here my brother would not have died. But I know that even now whatever you shall ask of God he will give you."

"Your brother shall rise again."

"I know he will rise again in the resurrection at the last day."

"I am the resurrection and the life," said Jesus. "He who keeps believing in me, though he were dead, yet shall he live. And whoever keeps living, that is, keeps believing in me shall never die. Do you believe this?"

"Yes, Lord, I have learnt to believe that you are the Christ, the Son of God, who was to come into the world."

When she had said this she went away and called Mary her sister secretly.

"Teacher is here and is calling you," she said.

As soon as she heard that, Mary rose up quickly and came to Jesus. Jesus had not yet come into the town but was in the place where Martha met him. Then the Jews in the house with her comforting her followed her. For they saw Mary rise up quickly and go out.

"She is going to the tomb to cry there," they said.

When Mary came where Jesus was and saw him she fell at his feet.

"Lord," she said, "if you had been here my brother would not have died."

So when Jesus saw her crying and the Jews also who came with her crying, he groaned in the spirit and was troubled.

"Where have you laid him?" he asked.

"Lord, come and see."

Jesus wept.

"See how he loved him," said the Jews at this.

"Could not this man who opened the eyes of the blind, have caused that even this man should not have died?" said some of them.

So Jesus again groaning in himself came to the tomb. It was a cave, and a stone was lying on it.

"Take the stone away," he said.

"Lord," said Martha the sister of him who was dead, "by this time he is stinking. For he has been dead four days."

"Did I not tell you if you would believe you should see the majesty of God?"

So they took the stone away from the place where the dead was laid, and Jesus lifted up his eyes.

"Father," he said, "I thank thee that thou hast heard me, but I know thou hearest me always. But because of the people standing by I said it so that they may believe that thou hast sent me."

"Lazarus, come out!" he cried with a loud voice, when he had said this.

So he who was dead came out bound hand and foot with grave cloths. His face was bound about with a napkin.

"Undo him and let him go," Jesus added.

So many of the Jews who came to Mary and saw what Jesus did, believed in him. But some of them went away to the Pharisees and told them what he had done. So the Chief Priests and the Pharisees gathered a council.

"What are we doing?" they said. "For this man is doing many signs. If we let him alone in this way everybody will believe in him, and the Romans will come and take away both our place and nation."

"You do not know anything at all," said one of them named Caiaphas, the High Priest that year, "nor do you consider that it is expedient for us that one man should die for the people instead of the whole nation being destroyed."

He did not say this of his own accord, but being High Priest that year he prophesied that Jesus should die for the nation, and not for that nation only, but so that he might also gather together in one the children of God scattered abroad.

From that day they plotted to put Jesus to death. So Jesus no longer kept going about openly among the Jews, but went from that place to the country near the wilderness into a city called Ephraim and staid there with his disciples.

7.

The Jews' Passover was near. So many went out of the country up to Jerusalem before the Passover to purify themselves. So they kept looking for Jesus and saying to each other as they were standing in the Temple:

"What do you think? that he will not come to the feast?"

The Chief Priests and the Pharisees had given orders that if any one learned where he was he should show it so that they might arrest him.

So six days before the Passover Jesus came to Bethany where Lazarus was who had been dead whom he raised from the dead. They made him a supper there. Martha was serving. But Lazarus was one of those sitting at table with him. So Mary took a pound of ointment of spikenard, very costly, anointed the feet of Jesus, and wiped them with her hair. The house was filled with the odor of the ointment.

"Why was not this ointment sold for three hundred dollars and given to the poor?" said Judah Iscariot one of his disciples who was going to betray him.

"Let her alone," said Jesus. For Judah did not say this because he cared for the poor, but because he was a thief and had the bag and carried what

was put in it. "Let her alone so that she may keep it for the day of my burial. You always have the poor with you, but you will not always have me."

So the great body of the Jews got to know Jesus was there and they did not come for Jesus' sake only, but so that they might see Lazarus also whom he had raised from the dead. But the Chief Priests plotted to put Lazarus also to death. For because of him many of the Jews went away and believed in Jesus.

The next day a great crowd which had come to the feast heard that Jesus was coming to Jerusalem and took branches of palm trees and went out to meet him.

They cried:

Hozanna!
Blessed is the King of Israel who is coming in the name of the Lord.

When Jesus had found an ass he sat on it, as it is written:

"Fear not daughter of Zion!
Behold thy King coming,
Sitting on an ass's colt."

His disciples did not understand these things at first, but when Jesus was glorified then they remembered they were written about him and they had done them to him. So the people with him when he called Lazarus out of the tomb and raised

him from the dead, bore witness. For this reason also the people went and met him because they heard he had done this sign.

"You see how you have gained nothing," said the Pharisees to each other. "Why, the whole world has gone after him."

There were some Greeks among those who habitually went up to worship at the feast. So they came to Philip who was of Bethsaida of Galilee.

"We want to see Jesus, Sir," they said.

Philip came and told Andrew. Andrew and Philip came and told Jesus.

"The time for the Son of man to be honored has come," Jesus answered. "Most truly I tell you:

Unless a grain of wheat falls into the ground
and dies
It continues by itself alone.
But if it dies,
It bears a great deal of fruit.
He who loves his life
Loses it.
He who hates his life in this world
Shall keep it to life eternal.
If any one is serving me let him follow me,
And where I am there will also my servant
be.

If any one is serving me,
Him will my Father honor.
Now is my soul troubled.
And what shall I say?
Father, save me from this hour.
But for this purpose did I come to this hour.
Father, honor thy name."

"I have both honored it," a voice then came from heaven, "and I will honor it again."

"It thundered," said the people who were standing by and heard it.

"An angel has spoken to him," said others.

"This voice has not come for my sake," Jesus said, "but for your sakes. Now is the judgment of this world. Now shall the Ruler of this world be cast out. And I, if I am lifted up out of the earth, will draw all mankind to myself."

But Jesus said this intimating by what kind of a death he was going to die.

"We have heard out of the Law," the people answered, "that the Christ continues forever. So how do you say: The Son of man must be lifted up? Who is this Son of man?"

"The Light is still with you a little while," said Jesus. "Walk while you have the light, so that darkness may not come on you. For he who keeps walking in darkness does not know where he is going. Believe in the light while you have

the light so that you may become children of light."

Jesus said this and went away and hid himself from them. But though he had done so many signs before them yet they did not believe in him, so that the word of Isaiah the Prophet might be fulfilled when he said:

> Lord, who hath believed our report?
> And to whom hath the arm of the Lord been revealed?

So they could not believe because Isaiah again said:

> He hath blinded their eyes,
> And hardened their heart;
> Lest they should see with their eyes,
> And perceive with their heart,
> And should turn
> And I should cure them.

Isaiah said this when he saw his glory and spoke about him.

And yet even many of the rulers believed in Jesus. But because of the Pharisees they did not say so, for fear of being excommunicated. For they loved the praise which comes from men rather than that which comes from God.

"He who believes in me," Jesus cried, "does not believe in me, but in him who sent me. And he who sees me sees him who sent me. I have

come as a light into the world so that whoever believes in me should not continue in darkness. And if any one hears my words and does not believe, I do not judge him. For I did not come to judge the world but to save it. He who rejects me and does not accept what I say has one who is judging him. What I have said will judge him in the last day. For I have not spoken on my own authority. For the Father who sent me has commanded me what to say and how to talk about it. I know his commandment is life eternal. So what I talk about I talk about it just as the Father has said to me."

III.

Before the Passover, when Jesus knew his time had come to go out of this world to the Father, he had loved his own who were in the world and he loved them to the end.

They were at supper. The devil had already put it into the heart of Judah Iscariot, Simon's son, to betray him.

Jesus knew that the Father had given everything into his hands, that he came out from God and was going to God. So rising from supper and laying aside his clothes he took a towel and tied it round himself. He poured water into the bason and began to wash the disciples' feet and to wipe them with the towel which was tied round him.

"Lord, do you intend to wash my feet?" said Simon Peter when he came to him.

"What I am now doing you do not now know. But you will learn later on."

"You shall never wash my feet."

"If I do not wash you, you have no part with me."

"Lord, not only my feet, but also my hands and my head."

"He who has taken a bath needs only to wash his

feet and he is entirely clean. And you are clean. But not all."

For he knew his betrayer. So he said: "You are not all clean." So after he had washed their feet and again taken his clothes he sat down.

"Do you understand what I have done to you?" he said. "You call me Teacher and Lord. And you say well. For so I am. If I, then, your Lord and Teacher, have washed your feet, you also ought to wash each other's feet. For I have given you an example to do as I have done to you. Most truly I tell you, The slave is not greater than his master, nor is he who has been sent greater than he who sent him. If you know this happy are you if you do it. I am not speaking about you all. I know whom I have chosen. But I have done this so that the scripture may be fulfilled:

> He, who is eating bread with me,
> Lifted up his heel against me.

From this moment I am telling you before it happens so that when it has happened you may believe I am he. Most truly I tell you:

He who receives whomever I send, receives me.
He who receives me, receives him who sent me."

2.

When Jesus had said this he was troubled in spirit.

"Most truly I tell you," he said, "One of you will betray me."

The disciples kept looking at each other in doubt of whom he was speaking.

Now there was at table reclining on Jesus' bosom one of his disciples whom he loved. So Simon Peter beckoned to him:

"Tell us who it is about whom he is speaking," he said.

"Lord, who is it?" he therefore said to Jesus leaning back as he was on his breast.

"It is he to whom I shall give a piece of bread after dipping it."

So when he had dipped the piece of bread he gave it to Judah Iscariot, the son of Simon. And after the piece of bread had been thus given to him, Satan went into him.

"What you are intending to do, do quickly," said Jesus.

Now no one at the table knew why he said this to him. For some thought because Judah had the bag Jesus said: "Buy what we need for the feast," or "to give something to the poor."

So when he had received the piece of bread Judah at once went out.

It was night.

3.

"Now is the Son of man honored," Jesus said after Judah had gone out, "and God is honored in him. And God will honor him in himself, and will at once honor him. Little children, I am still with you a little while. You will seek me, and as I told the Jews, Where I am going you cannot come, so now I tell you. I give you a new commandment: Love each other. Love each other just as I have loved you. By this will everybody come to know that you are my disciples,—by the love you have for each other."

"Lord," said Simon Peter, "where are you going?"

"Where I am going you cannot follow me now. But you shall follow me later on."

"Lord, why cannot I follow you now? I will lay down my life for your sake."

"Will you lay down your life for my sake? Most truly I tell you, The cock will not crow before you have denied me three times."

IV.

"Do not let your heart be troubled," Jesus continued. "Believe in God, that is, believe in me. In my Father's house are many abiding-places. If it were not so I would have told you. I am going to prepare a place for you. And if I am going and shall prepare a place for you, I am coming again and shall receive you to myself, so that where I am you also may be. And where I am going you know the way."

"Lord," said Thomas, "we do not know where you are going, and how can we know the way?"

"I am the way, that is, the truth, that is, the life," said the Lord. "No one comes to the Father but through me. If you had gotten to know me, you would have known my Father also. And from now on you have gotten to know him and have seen him."

"Lord, show us the Father and it is enough for us."

"Have I been so long with you and you have not gotten to know me, Philip? He who has seen me has seen the Father. So how do you say then, Show us the Father? Do you not believe I

am in the Father and the Father in me? The words I am speaking to you I am not speaking on my own authority, but the Father dwelling in me is doing the works. Believe me that I am in the Father and the Father in me, or else believe me for the very deed's sake. Most truly I tell you, He who keeps believing in me shall do what I am doing. And greater deeds than these shall he do, because I am going to the Father. Whatever you shall ask in my name I will do it, so that the Father may be honored in the Son. If you shall ask anything in my name I will do it. If you love me you will keep my commandments. And I will pray the Father and he will give you another Helper to be with you forever, the Spirit of Truth, whom the world cannot receive. For it neither looks at him nor gets to know him. But you get to know him. For he continues with you and is in you. I will not leave you orphans. I am coming to you. Yet a little while and the world looks at me no longer. But you look at me. For I am living and you will live. In that day you will learn that I am in my Father and you in me and I in you. He who has my commandments and is keeping them is the one who is loving me. And the one who loves me will be loved by my Father. And I will love him and will make myself known to him."

"Lord," said Judah. Not Iscariot. "Lord, how is it you will make yourself known to us and not to the world?"

"If any one loves me he will do what I tell him, and my Father will love him, and we will come to him and make our abode with him. He who does not love me, does not do what I tell him. And what I tell you is not mine, but the Father's who sent me. I have said these things to you while still present with you. But the Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and bring to your remembrance everything I said to you. Peace I am leaving you. My peace I am giving you. Not as the world gives am I giving to you. Do not let your heart be troubled, nor let it be afraid. You heard how I said, I am going away and am coming to you. If you loved me you would have rejoiced because I am going to the Father. For the Father is greater than I. And now I have told you before it happens, so that when it has happened you may believe. I will no longer talk much with you. For the ruler of the world is coming. He has nothing in me. But this is done so that the world may come to a knowledge of the fact that I love the Father and as the Father gave me commandment so I am doing. Rise, let us go from here.

2.

I am the real vine and my Father is the vine-dresser. Every branch in me which does not keep bearing fruit he takes away. And every branch which bears fruit he keeps trimming so that it may keep bearing more fruit. Already you are trimmed because of what I have told you. Continue in me and I in you. As the branch cannot bear fruit by itself except it continues in the vine, no more can you except you continue in me. I am the vine. You are the branches. He who continues in me and I in him keeps bearing a great deal of fruit. For without me you can do nothing. If any one does not continue in me he is thrown away as a branch and is withered. So they are gathered, thrown into the fire, and burned. If you continue in me and my words continue in you, you shall ask what you wish and it shall be done for you. My Father is honored in your bearing a great deal of fruit and becoming my disciples. Just as the Father has loved me have I also loved you. Continue in my love.

If you keep my commandments,
You will continue in my love,
Just as I have kept my Father's commandments,
And continue in his love.

I have told you these things so that my joy may be in you, and your joy may be made complete. My commandment is this, that you love each other just as I have loved you. No one has greater love than to lay down his life for his friends. You are my friends, if you do whatever I command you. No longer do I call you slaves. For the slave does not know what his master is doing. I have rather called you friends. For I have made known to you everything which I heard from my Father. You did not choose me. I chose you and appointed you to go and keep bearing fruit and your fruit to continue, so that whatever you shall ask of the Father in my name he may give you.

I am giving you these commandments so that you may love each other. If the world hates you become acquainted with the fact that it has hated me before it hated you. If you were of the world the world would have a personal affection for its own. But because you are not of the world, but I have chosen you out of the world, the world hates you. Remember what I told you, A slave is not greater than his master. If they persecuted me, they will also persecute you. If they kept my word they will keep yours also. But they will do everything to you for my name's sake, because they do not know him who sent me. If I had not

come and talked to them they would not have had sin. But now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the deeds no one else did, they would not have had sin. But now they have both seen and hated both me and my Father. But this happens so that what is written in their law may be fulfilled:

They hated me without a cause.

But when the Helper has come whom I will send you from the Father, that is, the Spirit of Truth who proceeds from the Father, he will bear witness about me. And you also are bearing witness because you have been with me from the beginning.

I have told you this so that you may not be offended. They will excommunicate you. Yes, the time is coming when whoever kills you will think he is doing God service. And they will do these things because they never became acquainted with the Father nor me. But I have told you this, so that when the time has come you may remember I told you about it. I did not tell you this from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, Where are you going? But because I have told you this, sorrow has filled your heart. And

yet I tell you the truth, It is expedient for you that I go away. For if I do not go away the Helper will not come to you. But if I go I will send him to you. So when he has come he will convict the world of sin, and of goodness, and of judgment. Of sin, because they do not believe in me. Of goodness, because I am going to the Father and you do not see me any more. Of judgment, because the ruler of this world has been judged. I have still many things to tell you, but you cannot bear them now. But when the Spirit of Truth has come he will guide you into all the truth. For he will not speak on his own authority. But whatever he hears he will talk about and will announce to you the things to come. He will honor me. For he will take of mine and will announce it to you. Everything the Father has is mine. So I said he is taking of mine and will announce it to you.

A little while and you are looking at me no longer,
And again a little while and you will see me."

"What is this he is saying to us?" said some of his disciples to each other. "A little while and you are not looking at me, and again a little while and you will see me, and, Because I am going to the Father." So they said: "What is this he is

saying, A little while? We do not know what he is saying."

Jesus got to know they wanted to ask him, so he said to them:

"Do you inquire of each other about what I said:

A little while and you are not looking at me,
And again a little while and you will see me?

Most truly I tell you, you will weep and lament but the world will rejoice. And you will be sorrowful. But your sorrow will be turned into joy. A woman when she is in labor has pain because her time has come. But when the little one has been born she no longer remembers the anguish for the joy that a man has been born into the world. So you now have pain. But I will see you again, and your heart shall rejoice and no one shall rob you of your joy.

In that day you will ask me no question at all. Most truly I tell you, If you shall ask anything of the Father he will give it to you in my name. Before this you have asked nothing in my name. Ask, and you shall receive so that your happiness may be complete.

My talking to you has been in dark sayings. The time is coming when I shall no longer talk to

you in dark sayings, but shall tell you plainly about the Father. In that day you will ask in my name. And I do not tell you I will pray the Father for you. For the Father himself loves you because you have loved me and have believed I came out from beside the Father. I came out of the Father and have come into the world. Again I am leaving the world and am going to the Father."

"Why, now you are talking plainly and not saying any dark saying. Now we know you know everything and do not need any one to ask you. By this we believe you came out from God."

"Do you now believe? Why, the time is coming, yes, it has already come, when you will be scattered, every one to his own, and will leave me alone. And yet I am not alone, because the Father is with me. I have talked about these things with you so that in me you may have peace. In the world you have tribulation. But take courage. I have overcome the world."

3.

Jesus talked about these things and lifted up his eyes to heaven.

"Father," he said, "the time has come. Honor thy Son so that the Son may honor thee. Thou gavest him authority over all flesh, so that he should

give eternal life to all those whom thou hast given him. And the eternal life is this, to become acquainted with thee, the only true God, and Jesus Christ whom thou didst send. I honored thee on earth. I have finished the work thou gavest me to do. And now, O Father, honor me with thine own self with the honor I had with thee before the world was. I made known thy name to the men thou gavest me out of the world. They were thine and thou gavest them to me out of the world. Now they understand that everything thou hast given me is from thee. For I have told them what thou didst tell me, and they accepted it and became truly acquainted with the fact that I came out from thee and they believed thou didst send me. I pray for them. I do not pray for the world, but for those thou hast given me. For they are thine. And all mine are thine and thine are mine, and I am honored in them. And I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given me, so that they may be one just as we are. While I was with them I kept in thy name those whom thou hast given me, and I guarded them and not one of them perished but the son of perdition so that the Scripture might be fulfilled. But now I am coming to thee and I am talking about these things in the

world so that they may have my happiness made complete in themselves. I have told them what thou didst say, and the world hated them, because they are not of the world just as I am not of the world. I am not asking thee to take them out of the world but to keep them from the evil one. They are not of the world just as I am not of the world. Set them apart in the truth. What thou dost say is truth. Just as thou didst send me into the world so did I send them into the world. And for their sakes I set myself apart, so that they themselves also may be set apart in truth.

Nor do I pray for these alone, but for those also who believe in me through what they say, so that they all may be one just as thou, Father, art in me, and I in thee, so that they also may be in us, so that the world may believe that thou didst send me. And the honor thou hast given me I have given them, so that they may be one just as we are one, I in them and thou in me, so that they may be perfected into one, so that the world may get to know that thou didst send me and didst love them just as thou didst love me. Father, it is my desire that they also whom thou hast given me may be with me where I am, so that they may look at my honor which thou hast given me. For thou didst love me before the foundation of the world.

O Good Father, the world did not get to know thee but I got to know thee, and these got to know that thou didst send me, and I made known to them thy name and will make it known, so that the love with which thou didst love me may be in them and I in them."

V.

When Jesus had said this he went out with his disciples over the brook Kidron where there was a garden which he and his disciples entered.

Judah also who was betraying him knew the place. For Jesus often went there with his disciples. So when he had received the company of soldiers and some of the temple guard from the Chief Priests and Pharisees, Judah came with lanterns and torches and weapons.

"Whom are you seeking?" said Jesus as he went out, aware of everything which was coming on him.

"Jesus the Nazarene."

"I am he."

Judah also who was betraying him was standing with them. So when Jesus said to them, I am he, they went backward and fell to the ground.

"Whom are you seeking?" he again asked.

"Jesus the Nazarene."

"I told you I am he. So if you are seeking me allow these to go away." He said this so that the word might be fulfilled which he said:

Of those thou hast given me, I lost not one.

Simon Peter had a sword, so he drew it, struck the High Priest's slave, and cut off his right ear. The slave's name was Malchus.

"Put up the sword into the sheath," said Jesus to Peter. "Shall I not drink the cup my Father has given me?"

2.

So the soldiers of the garrison, and the Colonel, and the Jewish members of the temple guard, seized Jesus, and bound him and led him to Annas first, for he was father-in-law to Caiaphas the High Priest that year. Caiaphas was he who advised the Jews that it was expedient for one man to die for the people.

Simon Peter followed Jesus and so did another disciple. That disciple was known to the High Priest. So he went in with Jesus into the court of the High Priest. Peter kept standing outside at the door. So the other disciple who was known to the High Priest went out and spoke to her who was tending the door and brought Peter in.

"You also are not one of this man's disciples?" said the girl who was tending the door to Peter.

"I am not," he said.

Now the slaves and the constables were standing round a charcoal fire which they had made because it was cold, and they were warming themselves,

and Peter was standing with them warming himself. The High Priest asked Jesus about his disciples and about his teaching.

"I have talked openly to the world," Jesus answered. "I always taught in synagogue and in the Temple where all the Jews come together, and in secret I talked about nothing. Why do you ask me? Ask those who heard me what I talked about with them. These know what I said."

"Do you answer the High Priest in such a way?" said one of the constables standing by as he struck Jesus with his hand.

"If I have spoken evil, bear witness about the evil. But if well, why do you strike me?"

So Annas sent him bound to Caiaphas the High Priest.

Now Simon Peter was standing warming himself.

"You also are not one of his disciples?" they said to him.

"I am not," he said.

"Did I not see you in the garden with him?" said one of the slaves of the High Priest, a relative of the one whose ear Peter cut off.

Peter denied again. And at once a cock crew.

3.

So they led Jesus from Caiaphas into the governor's quarters. It was early. They themselves

did not go in, so that they might not be defiled, but might eat the Passover. So Pilate went out to them.

"What charge are you bringing against this man?" he said.

"If he had not been a criminal, we should not have handed him over to you."

"Take him yourselves and try him according to your law."

"It is not lawful for us to put any one to death," the Jews answered to this, so that the word of Jesus might be fulfilled when he spoke intimating by what death he was going to die.

So Pilate went into the governor's quarters again and called Jesus.

"You are the King of the Jews?" he asked.

"On your own authority, are you saying this or did others tell you about me?"

"Surely I am not a Jew? Your own people and the Chief Priests handed you over to me. What have you done?"

"My Kingdom is not of this world. If my Kingdom had been of this world then my followers would have gone on fighting so that I should not be handed over to the Jews. But, as it is, my Kingdom is not from here."

"Then you are a King, are you?"

"You say it, because I am a King. For this purpose have I been born and for this purpose have I come into the world, to bear witness to the truth. Every one who is of the truth hears my voice."

"What is truth?"

When Pilate had said this he went out again to the Jews.

"I do not find even a single cause for bringing a charge against him," he said. "But you have a custom that I should release you one at the Passover. So do you want me to release you the King of the Jews?"

"Not this man, but Barabbas!" they again cried out.

Now Barabbas was a robber.

So Pilate then took Jesus and beat him, and the soldiers platted a crown of thorns and put it on his head, and a purple robe on him. And they kept coming up to him and saying:

"Long live the King of the Jews!" and they struck him with their hands.

Pilate went out again.

"Look," he said, "I am bringing him out to you so that you may know I find no cause for a charge against him."

Jesus came out wearing the purple robe.

"Look, here is the man," said Pilate.

"Crucify him!" the Chief Priests and their followers cried out when they saw him. "Crucify him!"

"Take him yourselves and crucify him. For I find no cause for a charge against him."

"We have a law, and by that law he ought to die, because he made himself the Son of God."

So when Pilate heard this he was the more afraid, and went into the governor's quarters again.

"Where do you come from?" he asked Jesus.

He gave him no answer.

"Do you refuse to speak even to me? Do you not know I have authority to release you, and I have authority to crucify you?"

"You would have no authority at all against me, if it had not been given to you from above. So he who handed me over to you has greater sin."

From that time Pilate kept trying to release him.

"If you let this man go you are not Cæsar's friend," the Jews cried out. "Whoever makes himself a King opposes Cæsar."

So when Pilate heard this he brought Jesus out and sat down on the judgment seat at a place called the Pavement, but in Hebrew, Gabbatha.

Now it was the Preparation of the Passover and about noon.

"Look, your King!" said Pilate to the Jews.

"Away with him! Away with him! Crucify him!"

"Shall I crucify your King?"

"We have no King but Cæsar!"

It was the Chief Priests who answered. So Pilate then handed him over to them to be crucified.

VI.

So they took Jesus and led him away. And carrying the cross for himself he went out to the place called, The Place of a Skull, but in Hebrew, Golgotha, where they crucified him and two others with him, on each side one, and Jesus between them. Pilate wrote a title also and put it on the cross. It was this:

JESUS, THE NAZARENE,
THE KING OF THE JEWS.

So many of the Jews read it. For the place where Jesus was crucified was near the city. It was written in Hebrew and Latin and Greek.

"Do not write, The King of the Jews," said the Chief Priests of the Jews to Pilate, "but that he said, I am King of the Jews."

"What I have written, I have written," answered Pilate.

So when they had crucified Jesus, the soldiers took his clothes, made four parts, to every soldier a part, and also the coat. Now the coat was seamless, woven from the top throughout.

"Do not let us tear it," they for this reason said to each other, "but cast lots for it to see whose it will be."

This happened so that the Scripture might be fulfilled which says:

> They parted my clothes among them
> And for my vesture they cast lots.

So the soldiers did these things.

2.

Now there were standing by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleopas and Mary Magdalene.

"Mother," said Jesus to her when he saw her and the disciple he loved standing by, "Mother, look, your son."

"Look, your mother," he then said to the disciple.

From that time the disciple took her to his own home.

"I am thirsty," said Jesus after this, knowing that everything was now finished so that the scripture might be fulfilled.

There was sitting there a bowl full of sour wine. So they put a sponge full of the wine on a hyssop stalk and put it to his mouth.

"It is finished," he said when he had received the wine.

He bowed his head and gave up his spirit. So the Jews asked Pilate to have their legs broken and have them taken away so that the bodies might not remain on the cross on the Sabbath. For it was Preparation and the day of that Sabbath was a high day. So the soldiers came and broke the legs of the first and of the other who was crucified with him. But when they came to Jesus and saw he was already dead, they did not break his legs but one of the soldiers pierced his side with a spear and at once blood and water came out. And he who has seen has borne witness and his witness is true and he knows he says what is true, so that you also may believe. For these things happened so that the scripture might be fulfilled :

"A bone of him shall not be broken."

And again another scripture says :

"They shall look on him whom they pierced."

3.

After this Joseph of Arimathæa, a disciple of Jesus, but secretly for fear of the Jews, asked Pilate's permission to take away the body of Jesus. Pilate gave him leave. So he came and took away his body. Nicodemus also came, he who once came to Jesus by night. He came with a roll of myrrh and aloes, about a hundred pound weight.

So they took the body of Jesus and bound it in linen cloths with the spices, in the way the Jews bury.

In the place where he was crucified was a garden, in the garden a new tomb, and in it no one had ever yet been laid. So because of the Jews' Preparation, for the tomb was near, they laid Jesus there.

VII.

The first day of the week Mary Magdalene came early while it was still dark to the tomb and saw the stone taken from it and she ran and came to Simon Peter and the other disciple whom Jesus loved.

"They have taken away the Lord out of the tomb," she said, "and we do not know where they have laid him."

Peter and the other disciple went out and started for the tomb. They both ran together, but the other disciple kept outrunning Peter and came first to the tomb. He stooped and looked in. He saw the linen cloths lying but he did not go in. Simon Peter also came following him and went into the tomb. He saw the linen cloths, and the napkin which was on his head not lying with the linen cloths, but rolled up in a place by itself. So the other disciple also who came first to the tomb went in, and he saw and believed. For as yet they did not know the scripture that he must rise from the dead.

They went back home.

2.

But Mary kept standing outside the tomb crying. So as she was crying she stooped down and looked into the tomb, and she saw two angels in white sitting where the body of Jesus had laid, one at the head and one at the feet.

"Woman, why are you weeping?" they asked.

"Because they have taken away my Lord and I do not know where they have laid him."

On saying this she turned round and saw Jesus standing but did not know it was he.

"Woman, why are you weeping?" he said. "Whom are you seeking?"

"If you have taken him away from here, Sir," said Mary, supposing him to be the gardener, "tell me where you have laid him, and I will take him away."

"Mary!"

"Rabboni!" she turned and answered him in Hebrew. This means Teacher.

"Do not keep clinging to me. For I have not yet ascended to the Father. But go to my brothers and tell them: I am ascending to my Father and your Father and my God and your God."

Mary Magdalene came and told the disciples: "I have seen the Lord," and how he had said these things to her.

3.

So the same day, at evening, the first day of the week, when for fear of the Jews the doors were shut where the disciples were assembled Jesus came and stood among them, and said :

"Peace be unto you."

When he had said this he showed them his hands and his side. So the disciples were glad when they saw the Lord.

"Peace be unto you," he said to them again. "Just as the Father has sent me out, I also send you."

When he had said this he breathed on them.

"Receive the Holy Spirit," he said. "If you are putting away any one's sins, they are being put away; if you continue to hold them, they have been and are being held."

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

"We have seen the Lord," the other disciples said to him.

"Unless I shall see in his hands the print of the nails," he answered, "and put my finger into the print of the nails, and my hand into his side, I will by no means believe."

So eight days later his disciples were again within and Thomas with them and the doors were shut, and Jesus came and stood among them.

"Peace be unto you!" he said.

"Reach your finger here and see my hands," he then said to Thomas, "and reach your hand here and put it into my side, and do not become faithless but believing."

"My Lord and my God!" exclaimed Thomas.

"Because you have seen me have you believed, Thomas? Blessed are those who have not seen and yet have believed."

So many other signs did Jesus do in the presence of the disciples, which are not written in this book. But these are written so that you may believe that Jesus is the Christ, the Son of God, and so that believing you may have life in his name.

CONCLUSION.

After this Jesus showed himself again to the disciples at the sea of Tiberias. He showed himself in this way. Simon Peter and Thomas called Didymus and Nathaniel of Cana in Galilee and the sons of Zebedee and two others of his disciples were together.

"I am going fishing," said Simon Peter.

"We also are going with you," they answered.

They went out, got into the boat, and that night caught nothing. But when day was now breaking Jesus stood on the beach, but the disciples did not know it was Jesus.

"Children," he said, "you have nothing to eat, have you?"

"No."

"Cast the net on the right side of the boat and you shall find."

They cast it, and now they could not draw it for the great number of fish.

"It is the Lord," said the disciple Jesus loved to Peter.

So when Simon Peter heard it was the Lord he wrapped his coat about him, for he was naked, and threw himself into the sea. But the other disciples came in the little boat, dragging the net

full of fish. For they were not far from the land, but about three hundred feet. So when they got out on the beach they saw a charcoal fire there, a fish laid on it, and a loaf of bread.

"Bring some of the fish you have just caught," said Jesus.

So Simon Peter went aboard and drew the net to land full of big fish, a hundred and fifty-three. And for all there were so many the net was not torn.

"Come to breakfast," said Jesus.

None of the disciples dared ask him: Who are you? For they knew it was the Lord. So Jesus came, took the loaf, and gave to them, and the fish also.

This is now the third time Jesus was made known to the disciples after he had risen from the dead.

2.

So when they had breakfasted, Jesus said to Simon Peter:

"Simon, son of John, do you love me more than these?"

"Yes, Lord, you know I have a personal affection for you."

"Feed my lambs."

"Simon, son of John," he said to him again the second time, "do you love me?"

"Yes, Lord, you know I have a personal affection for you."

"Take care of my sheep."

"Simon, son of John," he said to him the third time, "have you a personal affection for me?"

"Lord," Peter answered, for he was grieved because he said to him the third time: Have you a personal affection for me? "Lord, you know everything, your own experience tells you I have a personal affection for you."

"Feed my little sheep. Most truly I tell you: When you were young, you girded yourself and went wherever you desired. But when you are old, you will stretch out your hands and another will gird you and carry you where you do not wish to go."

"Follow me," he added, having said what he did to intimate the nature of the death by which Peter was going to honor God.

Peter turned round and saw the disciple Jesus loved following, who also leaned back on his breast at supper and said: "Lord, who is he who is betraying you?"

"Lord," said Peter when he saw him, "and what shall this man do?"

"If I wish him to stay till I come what is that to you? You follow me."

So the saying went out among the brothers that that disciple was not going to die. Yet Jesus did not say to him he was not going to die, but, "If I wish him to stay till I come, what is that to you?"

3.

This is the disciple who is witnessing to these things and wrote them, and we know his witness is true.

There are many other things which Jesus did; but if every one of them should be written, I suppose even the world itself would not contain the books which should be written. Amen.

(Note.)

Most of the ancient authorities omit S. John 7 : 53–8 : 11, while those which contain it vary much from each other. For this reason, and for the further reason that it interferes with the continuity of the passage where it is found in King James' Version, it is given as a separate fragment here :

The woman taken in adultery.

Every man went to his own home : but Jesus went to the Mount of Olives. And early in the morning he came into the Temple and all the people came to him. So he sat down and was teaching them.

"Teacher," said the Scribes and Pharisees when they had brought a woman taken in adultery and set her among them, "this woman was taken in adultery, in the very act. Now Moses in the Law commanded us to stone such. But what do you say ? "

They said this to put him to the test so that they might have a charge to bring against him.

But Jesus stooped down and kept writing with his finger on the ground as though he had not heard them. So when they kept asking him he raised himself up :

"Let him who is without sin among you first throw a stone at her."

He stooped down again and went on writing on the ground.

Those who heard this, convicted by their own consciences, went out one by one from the oldest to the last.

Jesus was left alone and the woman standing among them.

"Woman," he said, when he had lifted himself up, and saw none but her, "where are those accusers of yours? Has no one condemned you?"

"No one, Lord."

"Nor do I condemn you. Go, and from now on keep sinning no longer."

I S. JOHN.

INTRODUCTION.

I.

What was from the beginning,
  What we have heard,
  What we have seen with our eyes,
  What we looked at and our hands handled,
About the Word, the Life —
  And the Life was made known,
    And we have seen and are witnesses,
    And tell to you the Life, the eternal,
    Who was with the Father,
  And was made known to us —
What we have seen and heard we tell you also,
So that you also may have a share with us
  Yes, and our share is with the Father,
  And with his Son Jesus Christ.
And we are writing these things,
So that our happiness may be made complete.

2.

And the message we have heard from him is this,
And we announce it to you,
That God is light,
And there is no darkness at all in him.

If we say we are sharers with him,
And keep living in darkness,
We are liars, and do not do what the truth demands.
But if we keep living in the light,
As he is in the light,
We are sharers with each other,
And the blood of Jesus his Son frees us
From the guilt of every kind of sin.
If we say we have no sin,
We are leading ourselves astray,
And the truth is not in us.
If we confess our sins,
He is faithful and good,
To put our sins away for us,
And to free us from everything that is not right.
If we say we have not sinned,
We make him a liar, and what he has told us is not in us.

(God is Light.)

3.

My little children I am writing these things to you so that you may not sin. And if any one sins we have a helper with the Father, that is, Jesus Christ the good, and he is a means of appeasing God so as to do away with our sins, and not so as to do away with ours only, but also with the sins of the whole world. And this is the way we become acquainted with the fact that we are acquainted with him by continuing to keep his commandments. He who says: I am acquainted with him, and does not continue to keep his commandments, is a liar, and the truth is not in him. But whoever keeps doing what he tells him, truly in him has the love of God been perfected. This is the way we become acquainted with the fact that we are in him: He who says he is continuing in him ought himself also to keep living just as he kept living.

4.

Dear brothers, it is not a new commandment I am writing to you, but an old commandment which you had from the beginning. The old commandment is the word which you heard. Again a new commandment am I writing to you, and it is true in him and in you, because the darkness is passing away and the true light is already shining.

He who says he is in the light and keeps hating his brother is in the darkness to this moment. He who keeps loving his brother continues in the light and no occasion of stumbling is in him. He who keeps hating his brother is in the darkness and keeps living in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

5.

I am writing to you, little children,
Because your sins are put away from you for his name's sake.
I am writing to you, fathers,
Because you have become acquainted with him who is from the beginning.
I am writing to you, young men,
Because you have overcome the wicked one.

I wrote to you, little children,
Because you have become acquainted with the Father.
I wrote to you, fathers,
Because you have become acquainted with him who is from the beginning.
I wrote to you, young men,
Because you are strong,
And what God told you continues in you,
And you have overcome the wicked one.

6.

Do not love the world
Nor the things which are in the world.
If any one keeps loving the world,
The love of the Father is not in him.

For everything which is in the world,—
The desire of the flesh,
And the desire of the eyes,
And this life's love of display,—
Is not from the Father, but from the world.

And the world is passing away
And its desire.
But he who keeps doing the will of God
Continues forever.

7.

Little children, it is the last hour, and just as you heard that antichrist is coming, even now many antichrists have arisen. And from this we come to know it is the last hour. They went out from us, but they were not of us. For if they had been of us they would have continued with us. But they went out so that it might be made clear that they are not all of us. And you have an anointing from the Holy One, and you know everything. I have not written to you because you did not know the truth, but because you know it and because no lie is of the truth.

Who is the liar, if not he who keeps denying that Jesus is the Christ? This is the antichrist, that is, he who keeps denying the Father and the Son. Whoever keeps denying the Son has not even the Father. He who keeps confessing the Son has the Father also. As for you, let what you heard from the beginning continue in you. If what you heard from the beginning continues in you, you also will continue in the Son and in the Father. And this is the promise which he promised us, the life which is eternal.

These things have I written to you about those who are trying to lead you astray. And as for you, the anointing which you received from him continues in you and you do not need any one to teach you. But as his anointing keeps teaching you about everything, so is it true and is no lie. And just as it taught you, continue in him. And now, little children, continue in him, so that, if he shall be made known, we may have boldness, and not be ashamed before him at his coming.

(God is Love.)

If you know he is good you are acquainted with the fact that every one who keeps doing good has been begotten by him.

See what amazing love the Father has bestowed on us so that we may be called the children of God, and we are children. For this reason the world is not acquainted with us because it never became acquainted with him. Dear friends, now are we children of God, and it is not yet made clear what we shall be. We know that if it shall be made clear, we shall be like him. For we shall see him just as he is. And whoever has this hope set on him keeps purifying himself just as he is pure.

Whoever keeps sinning keeps acting lawlessly, and sin is lawlessness. And we know that he was made known so that he might take away our sins, and in him is no sin. Whoever continues in him does not keep sinning. Whoever keeps sinning has never seen him nor become acquainted with him. Little children, let no one lead you astray. He who keeps doing what is good is good, just as he is good. He who keeps sinning is of the devil. For from the beginning the devil has been sinning and keeps on sinning. It was for this purpose the Son of God was made known, that is, to undo the works of the devil.

Whoever has been begotten by God does not keep sinning, because his seed continues in him, and he cannot keep sinning, because he has been begotten by God. It is in this way the children of God are made known and the children of the devil. Whoever does not keep doing good is not of God, nor is he who does not keep loving his brother. For the message which you heard from the beginning is this, that we should love each other. Not like Cain was of the evil one and killed his brother. And why did he kill him? Because his deeds were evil and his brother's good.

2.

Do not wonder, brothers, if the world keeps hating you. We know we have passed out of death into life, because we love the brothers. He who does not love continues in death. Whoever is a hater of his brother is a murderer, and you know that no murderer has eternal life continuing in him.

It was in this way we came to know love, because he laid down his life for us. And we ought to lay down our lives for the brothers. But whoever has the world's goods, and sees his brother in need, and has no pity for him, how does the love of God continue in him? Little children, let us not keep loving in word, nor with the tongue, but in deed and truth.

In this way we shall come to know that we are of the truth, and shall persuade our hearts before him. For if our heart condemns us, it is plain that God is greater than our heart and knows everything. Dear friends, if our heart does not condemn us, we have boldness towards God. And whatever we ask, we receive from him, because we keep his commandments and do what is pleasing in his sight. And his commandment is this, that we should believe in the name of his Son Jesus Christ and love each other, just as he gave us commandment. And he who keeps his commandments con-

tinues in him, and he in him. And in this way we get to know that he is continuing in us, that is, from the Spirit which he gave us.

3·

Dear brothers, do not believe every spirit, but put the spirits to the test to see whether they are from God, because many false prophets have gone out into the world.

In this way we get to know the Spirit of God. Every spirit who confesses that Jesus Christ has come in the flesh is from God. And every spirit who does not confess Jesus is not from God. And this is the spirit of the antichrist you heard is coming, and it is now already in the world.

You are of God, little children, and have overcome them; because greater is he who is in you than he who is in the world. They are from the world. For this reason they keep talking from the worldly point of view and the world keeps listening to them.

He who is learning to know God keeps listening to us,
He who is not from God does not keep listening to us.
From this we keep getting to know the spirit of truth
And the spirit of error.

4.

Dear brothers, let us keep loving each other, because love is from God, and whoever keeps loving has been begotten by God and is becoming acquainted with God. He who does not keep loving never became acquainted with God. For God is love. In this was the love of God made clear in us, because God has sent his only begotten Son into the world so that we might live through him. In this is love, not that we loved God, but that he loved us and sent his Son to be the means of appeasing him so as to do away with our sins.

Dear brothers, if God loved us in such a way as this, we also ought to keep loving each other. As for God, no one has ever yet looked at him. But if we keep loving each other, God continues in us and his love is perfected in us. In this way we get to know that we are continuing in him and he in us, because he has given us some of his spirit. And we have looked at the Son and bear witness to the fact that the Father has sent the Son to be the Saviour of the world. Whoever shall confess that Jesus Christ is the Son of God, God continues in him and he in God. And we have come to know, and have believed, the love which God has in us.

God is love, and he who continues in love continues in God and God continues in him. In this

way is love made perfect with us, so that we may have boldness in the day of judgment, because just as he is so also are we in this world. There is no fear in love, but rather does perfect love keep casting out fear, because fear has punishment. But he who keeps fearing is not made perfect in love. We keep loving because he first loved us. If any one says: "I keep loving God," and hates his brother, he is a liar. For if he does not keep loving his brother whom he has seen he cannot keep loving God whom he has not seen. And this commandment we have from him, so that he who keeps loving God might love his brother also.

5.

Whoever keeps believing that Jesus is the Christ has been begotten by God, and whoever keeps loving him who begot keeps loving him who has been begotten by him. In this way we keep getting to know that we are in love with the children of God, that is, when we keep loving God and are constantly keeping his commandments. For the love of God is this, that we constantly keep his commandments, and his commandments are not grievous. For whatever has been begotten by God keeps overcoming the world. And this is the victory which has overcome the world, that is, our

faith. Yes, who is he who keeps overcoming the world, if not he who keeps believing that Jesus is the Son of God?

6.

This is he who came through water and blood, that is, Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit who is bearing witness, because the Spirit is the Truth. For those who are bearing witness are three, the Spirit and the water and the blood, and the three are one. If we keep receiving the witness of men the witness of God is greater. For the witness of God is this, that he has borne witness about his Son. He who keeps believing in the Son of God keeps having the witness in himself. He who does not keep believing God, has made him a liar, because he has not believed in the witness which God has borne about his Son. And the witness is this, that God gave to us eternal life, and this life is in his Son. He who has the Son has the life. He who does not have the Son does not have the life. I have written these things to you so that you might know you have eternal life, that is, to you who keep believing in the name of the Son of God.

7.

And the boldness which we have towards him is this, that if we keep asking anything according to his will, he keeps listening to us. And if we know he is listening to us, whatever we are asking, we know we have the petitions which we have asked from him. If any one sees his brother committing a sin which does not lead to death, he will ask and God will give him life for those who are committing sin which does not lead to death. There is sin which leads to death. Not about that am I saying he should pray. All want of goodness is sin, and there is sin which does not lead to death.

CONCLUSION.

We know that no one who has been begotten by God keeps committing sin, but he who was begotten by God keeps him; and the wicked one does not get a permanent hold of him.

We know we are of God and the whole world is lying in the evil one.

And we know the Son of God has come and has given us understanding so that we may become acquainted with him who is true. And we are in him who is true, that is, in his Son Jesus Christ.

This is the true God and eternal life. Little children keep yourselves on your guard against idols.

II S. JOHN.

The Elder
To the chosen lady and her children
Whom I truly love,
And not I only,
But also all those
Who have come to know the truth ;
For the sake of the truth continuing in us,
And with us it will be forever.
Favor, mercy, and peace, shall be with us
From God the Father,
And from Jesus Christ the Son of the Father,
In truth and love.

I rejoice greatly because I have found some of your children going about in truth just as we received commandment from the Father. And now I beg you, lady, not as though I wrote a new commandment to you, but what we had from the beginning, that we keep loving each other. And the love is this, that we keep living in harmony with his commandments. The commandment is this,

just as you heard from the beginning, that you should live in it. For many deceivers have gone out into the world, and they are not confessing that Jesus Christ is coming in the flesh. This is the deceiver and the antichrist. See to yourselves, that you do not lose what we have done, but that you receive a full reward. Whoever goes on and does not continue in the teaching of Christ, does not have God. He who continues in the teaching, this man has the Father and the Son. If any one is coming to you and is not bringing this teaching, do not receive him into your house and do not bid him, Godspeed. For he who bids him, Godspeed, is sharing in his evil deeds.

Having many things to write to you I do not wish to write with paper and ink, but I hope to come to you, and to talk with you face to face so that your happiness may be made complete.

The children of your chosen sister send you their best wishes.

III S. JOHN.

The Elder
To dear Gaius,
Whom I love in truth.

Dear brother, I pray that you may be prosperous in everything and be in good health, just as your soul is prospering. For I rejoiced greatly when brothers were coming and bearing witness to your truth, just as you keep living in truth. I have no greater joy than this, to hear of my children living in the truth.

Dear brother, you are doing a faithful thing in whatever you are doing towards the brothers and the strangers. And they bore witness to your love before the Church. And you will do well to forward them on their journey worthily of God. For, for the sake of the name, they went out taking nothing from the heathen. So we ought to support such so that we may become their fellow-workers for the truth.

I wrote something to the Church. But Diotrephes, who is striving to be the first among them, does not receive us. For this reason, if I come, I will bring to remembrance his deeds which he is doing, prating against us with evil words. And not content with this, he is neither receiving the brothers himself, and those who have a desire to do it he is hindering, and is casting them out of the Church.

Dear brother, do not imitate the base but the good. He who keeps doing good is from God. He who keeps doing base things has not seen God. Demetrius has the witness of all men, and of the truth itself. Yes, we also bear witness, and you know our witness is true.

I have many things to write to you, but I do not care to write them to you with pen and ink. But I hope to see you at once and we shall talk face to face.

Peace be with you.

The friends send you their best wishes.

Give our best wishes to the friends by name.

REVELATION.

(Title.)

The Revelation of Jesus Christ,
Which God gave him to show to his slaves,
What must shortly happen.

And he made it known,
By sending his angel,
To his slave John,
Who was a witness to what God said,
And of the testimony which Jesus Christ gave,
And of everything he saw.

Blessed is he who keeps reading,
And those who keep hearing the sayings of the prophecy,
And constantly keep what is written in it.
For the time is near.

John,
To the Seven Churches which are in Asia,
May favor be yours and peace,
From The Present and The Past and The Coming One,
And from the Seven Spirits who are before his throne,
And from Jesus Christ,
The Faithful Witness,
The First-born of the dead,
And The Ruler of the kings of the earth,
To him who loves us, and loosed us from our sins by his blood,
And he made us to be a kingdom,
Priests to his God and Father,—
To him be the majesty and the dominion forever.
Amen.

Lo, he is coming with the clouds;
And every eye will see him,
And those who pierced him;
And all the tribes of the earth will mourn at sight of him.
Yes, Amen.

I am Alpha and Omega,
Says the Lord, the God,
The Present and The Past and The Coming One,
The All-Ruler.

I, John, your brother and fellow-sharer
In the tribulation and kingdom and endurance in Jesus,
Was in the island called Patmos,
On account of God's message and the witness of Jesus.
I was under the influence of the Spirit on the Lord's day,
And heard behind me a loud voice like a trumpet, saying:
"Write what you see in a book,
And send to the Seven Churches.
To Ephesus, and to Smyrna, and to Pergamum,
And to Thyatira, and to Sardis, and to Philadelphia,
And to Laodicea."

And I turned to see who was talking with me,
And when I had turned,
I saw Seven Gold Lampstands
And among the Lampstands,
One like the Son of Man,
Clothed with a garment down to his feet,
And girt about at the breasts with a gold girdle.
His head and his hair were white,
Like white wool, like snow,

And his eyes like a flame of fire,
And his feet like burnished brass,
As if it had been refined in a furnace,
And his voice like the voice of many waters.
And he had in his right hand Seven Stars,
And out of his mouth was a sharp two-edged sword going,
And his face was like the sun shining in its strength.

And when I saw him I fell at his feet
Like a dead man.
And he laid his right hand on me,
And said:
"Do not be afraid.
I am The First and The Last and The Living One,—
I became a dead man,
And, lo, I am living forever and ever,—
And have the keys of Death and of Hades.
So write what you saw, what is,
And what is going to happen after this.
The secret truth of the Seven Stars which you saw in my right hand,
And the Seven Gold Lampstands.
The Seven Stars are the Angels of the Seven Churches,
And the Seven Lampstands are the Seven Churches.

To the Angel of the Church in Ephesus write:

This is what he is saying,
Who is holding the Seven Stars in his right hand,
Who is walking among the Seven Gold Lampstands:

I know your works and your toil and endurance,
And that you cannot bear evil men,
And put to the test those who say they themselves are Apostles,
And they are not, and you found them false;
And you have endurance,
And did bear for my name's sake,
And did not become weary.
But I have this against you,
That you forsook your first love.
So remember from what you have fallen,
And change your mind and the purpose of your heart,
And do the first deeds.
For if you do not, I am going to come to you,
And will move your Lampstand out of its place.
But this you have, that you hate the deeds of the Nicolaitans,
Which I also hate.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

To him who keeps overcoming,
To him will I give to eat of the Tree of Life,
Which is in the Paradise of God.

And to the Angel of the Church in Smyrna write :

This is what he is saying,
Who is The First and The Last,
Who became a dead man and came to life again.

I know your tribulation and your poverty,
But you are rich,
And the blasphemy of those who say they themselves are Jews,
And they are not,
But are a synagogue of Satan.
Do not be afraid of what you are going to suffer.
Listen ! the Devil is going to throw some of you into prison,
So that you may be put to the test.
And you will have tribulation ten days.
Be faithful to death
And I will give you the Crown of Life.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

He who keeps overcoming
Will never be hurt at all by the second death.

To the Angel of the Church in Pergamum write :

This is what he is saying,
Who has the sharp two-edged sword :

I know where you are living,
Where Satan's throne is,
And you are holding fast to my name,
And you did not deny my faith,
Even in the days of Antipas,
My witness, my faithful one,
Who was killed among you,
Where Satan is living.
But I have a few things against you,
Because you have some there
Who are holding the teaching of Balaam,
Who kept teaching Balak to throw a stumbling-stone
Before the children of Israel,
To eat things sacrificed to idols,
And to commit fornication.
So you also have some
Who are holding the teaching of the Nicolaitans likewise,

So change your mind and the purpose of your heart.
For if you do not,
I am going to come to you quickly,
And I will make war against them
With the sword of my mouth.

He who hath an ear, let him hear
What the Spirit is saying to the Churches.

To him who keeps overcoming,
To him will I give to eat of the hidden manna,
And I will give him a white stone,
And on the stone a new name written,
Which none but he who takes it knows.

To the Angel of the Church in Thyatira write:

This is what the Son of God is saying,
Who has his eyes like a flame of fire,
And his feet are like burnished brass:

I know your deeds and your love,
And faith and ministry and endurance,
And that your last deeds are more than the first.
But I have this against you,
That you suffer the woman Jezebel,
Who calls herself a prophetess;
And she teaches and seduces my slaves
To commit fornication,
And to eat things sacrificed to idols.
And I gave her time to reform,
And she does not wish to reform.
Look! I am throwing her into a bed,
And those who are committing adultery with her
Into great tribulation,
If they do not reform.
And her children will I kill with death;
And all the Churches will become acquainted with the fact
That I am he who searches reins and hearts,
And I will give to each one of you
According to your deeds.

But to you I say,
To the rest who are in Thyatira,
As many as have not this teaching,
Who did not become acquainted with the depths
of Satan, as they say,
I throw on you no other burden.
But what you have hold fast till I come.

And he who keeps overcoming,
And he who keeps my words to the end,
To him will I give authority over the nations,
And he shall rule them with a rod of iron,
Like earthenware is broken to pieces:
Like I also have taken from my Father.
And I will give him the Morning Star.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

And to the Angel of the Church in Sardis write:

This is what he is saying,
Who has the Seven Spirits of God,
And the Seven Stars.

I know your deeds,
That you have a name that you are living,
And you are a dead corpse.
Become watchful and strengthen the remaining things,
Which are about to die.
For I have not found any of your deeds accomplished
Before my God.
So remember how you have received,
And did hear,
And keep it and reform.
So if you shall not watch,
I will come as a thief,
And you shall not get to know at all
What hour I will come on you.
But you have a few in Sardis
Who did not defile their clothes.
And they shall walk with me in white,
For they are worthy.

He who keeps overcoming
Shall thus be clothed in white clothes,
And I will never blot his name out of the Book of Life,
And I will confess his name before my Father,
And before his angels.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

And to the Angel of the Church in Philadelphia write:

This is what he is saying,
Who is holy, who is true,
Who has the Key of David,
Who opens, and no one shall shut,
Who shuts, and no one opens.

I know your deeds,-
Look, I have set before you an open door,
Which no one can shut,—
That you have little strength,
And yet you kept my word,
And did not deny my name.
Look! I am giving some of the synagogue of Satan,
Of those who are saying they themselves are Jews,
And they are not, but are lying;
Look! I will make them come and worship before your feet,
And get to know that I have loved you.

Because you kept the word of my endurance,
I also will keep you from the hour of trial
Which is going to come on the whole world
To put to the test those who are living on the earth.
I am coming quickly.
Hold fast what you have
So that no one may take your Crown.

He who keeps overcoming,
I will make him a pillar in the Temple of my God,
And he shall never go out any more,
And I will write on him the Name of my God,
And the Name of the City of my God, the New Jerusalem,—
She who is coming down out of heaven from my God,—
And my own New Name.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

And to the Angel of the Church in Laodicea write:

This is what the Amen is saying,
The Faithful and True Witness,
The Beginning of the creation of God.

I know your works,
That you are neither cold nor hot.
And so because you are lukewarm,
And neither hot nor cold,
I am going to spue you out of my mouth,
Because you are saying, I am rich,
And have gotten riches, and have need of nothing.
And you do not know you are the wretched one,
And miserable, and poor, and blind, and naked.
I advise you to buy of me gold refined by fire,
So that you may become rich;
And white garments,
So that you may clothe yourself,
And so that the shame of your nakedness may not appear;
And eye-salve to anoint your eyes,
So that you may see.

As many as I love, I reprove and chasten.
So be zealous, and reform.
Look! I am standing at the door knocking.
If any one hears my voice and opens the door,
I shall come in to him and sup with him,
And he with me.

He who keeps overcoming,
I will give to him to sit down with me in my throne,
As I also overcame,
And sat down with my Father in his throne.

He who has an ear, let him hear
What the Spirit is saying to the Churches.

VISION IN HEAVEN.

(The Throne of God.)

After this I saw,
And lo, a door opened in heaven,
And the first voice which I heard
Was like that of a trumpet talking with me,
And saying:
"Come up here and I will show you
What must happen after this."
After this I was at once under the influence of the Spirit,
And, lo, there was a Throne set in heaven,
And One sitting on it,
And he who was sitting on it was, to look at,
Like a jasper stone and a sardius.
And there was a rainbow round the Throne,
Whose appearance was like an emerald.

And round the Throne were twenty-four thrones,
And on the thrones I saw twenty-four Elders sitting,
Dressed in white clothes,
And on their heads crowns of gold.
And out of the throne were going lightnings,
And voices and thunders.
And seven lamps of fire were burning before the throne,
And these are the Seven Spirits of God:
And before the Throne,
As it were a glassy sea like crystal;
And in the middle of the Throne and around the Throne,
Four Living Creatures full of eyes before and behind.
And the first Creature was like a lion,
And the second Creature like a calf,
And the third Creature had a face like a man,
And the fourth Creature was like a flying eagle.
And the four Living Creatures,
Each of which had six wings,
Were full of eyes all around, and within,
And they had no rest day and night,
Saying:

"Holy, holy, holy,
Lord, the God, the All-Ruler,
The Past, and The Present, and The Coming One."

And when the Living Creatures gave praise and honor and thanks,
To him who was sitting on the throne,
To him who lives forever and ever.
The twenty-four Elders kept falling down before him
Who was sitting on the Throne,
And kept worshipping him
Who lives forever and ever,
And kept throwing their crowns before the Throne,
Saying:

"Worthy art thou, our Lord and our God,
To take praise and honor and the power.
For thou didst create everything,
And because of thy will they were, and were created."

(The Book of Seals.)

And I saw on the right hand of him
  Who was sitting on the Throne
A Book written within and on the back,
  Close sealed with Seven Seals.
And I saw a strong Angel
  Proclaiming in a loud voice:
"Who is worthy to open the book,
  And to undo its Seals?"
And no one in heaven, or on the earth,
  Or under the earth,
Was able to open the book,
  Or to look at it.
And one of the Elders said to me:
"Do not weep.
Look! the Lion of the tribe of Judah,
  The Root of David,
Has overcome to open the Book,
  And its seven Seals."

(The Lamb in the Middle of the Throne.)

And I saw in the middle of the Throne
And of the four Living Creatures,
And among the Elders,
A Lamb standing as if it had been slain,
With seven horns and seven eyes,
Which are the Seven Spirits of God,
Sent out into all the world.
And he came and took the Book
Out of the right hand of him
Who was sitting on the Throne.
And when he took the Book
The four Living Creatures
And the twenty-four Elders
Fell down before the Lamb,
Each with a harp,
And a gold bowl full of incense,
Which are the prayers of the saints.
And they sang a new song,
Saying:

"Worthy art thou to take the Book,
And to open its Seals.
For thou wast slain,
And didst purchase to God
With thy blood,
Men out of every tribe, and tongue,
And people, and nation.
And madest them to our God
A kingdom and priests,
And they are reigning on the earth."

And I saw and I heard a sound of many Angels
Round the Throne, and the Living Creatures
and the Elders.
And the number of them
Was ten thousand times ten thousand,
And thousands of thousands.
And they kept saying in a loud voice:

"Worthy is the Lamb that hath been slain
To take the power,
And riches, and wisdom, and might,
And honor, and majesty, and blessing."

And every created thing
Which is in heaven, and on the earth,
And under the earth, and on the sea,
And everything which is in them,
I heard saying:

"To him who is sitting on the Throne,
And to the Lamb,
Be the blessing, and the honor,
And the majesty, and the dominion,
Forever and ever."

And the four Living Creatures said:
"Amen."

And the Elders fell down and worshipped.

The Powers of Judgment.

(Captivity.)

And I saw when the Lamb opened one of the
Seven Seals.
And I heard one of the four Living Creatures,
saying,
As if in a voice of thunder:
"Come."
And I saw, and, lo, a White Horse,
And he who was sitting on him had a bow,
And a crown was given to him,
And he came out conquering and to conquer.

(War.)

And when he opened the Second Seal,
I heard the second Living Creature, saying:
"Come."
And another, a Red Horse, came out,
And to him who was sitting on him
Was given power to take peace from the earth,
And so that they should kill each other,
And a big sword was given to him.

(Famine.)

And when he opened the Third Seal,
I heard the third Living Creature, saying:
"Come."
And I saw, and, lo, a Black Horse,
And he who was sitting on him had scales in his hand.
And I heard as it were a voice
Among the four Living Creatures, saying:
"A quart of wheat for a dollar,
And three quarts of barley for a dollar,
And see that you do not hurt the oil and the wine."

(Death.)

And when he opened the Fourth Seal,
I heard the voice of the fourth Living Creature, saying,
"Come."
And I saw, and lo, a Pale Horse,
And the name of him who was sitting on him
Was Death.
And Hades was following with him,
And they were given authority
Over the fourth of the earth,
To kill with sword, and with famine,
And with death,
And by the wild beasts of the earth.

(The Waiting Martyrs.)

And when he opened the Fifth Seal,
I saw under the Altar
The souls of those who had been slain
On account of God's message,
And the witness which they held.
And they cried in a loud voice, saying:
"How long, O Master, the Holy, and True,
Dost thou not judge, and avenge our blood
On those who are living on the earth?"
And there was given to each of them a white robe,
And they were told to rest yet a little while,
Till their fellow-slaves, also, and their brothers,
Who are going to be killed as they were,
Shall have finished their course.

(Opening of Day of Wrath.)

And I saw when he opened the Sixth Seal,
And a great shaking took place;
And the sun became black as pitch,
And the whole moon became like blood,
And the stars of heaven fell to the earth,
Like a fig tree casting its unripe figs,
When it is shaken by a high wind.
And the heaven was removed like a scroll
When it is rolled up.

And every mountain and island
Was moved out of its place.
And the kings of the earth,
And the princes and the colonels,
And the rich and the strong,
And every slave and freeman,
Hid themselves in the caves
And the rocks of the mountains.
And they kept saying to the mountains
And to the rocks:
"Fall on us,
And hide us
From the face of him who is sitting on the Throne,
And from the wrath of the Lamb.
For their wrath has come.
And who is able to stand it?"

Proem to the Seven Trumpets. Part 1.

(Judgment Restrained.)

After this I saw Four Angels
Standing at the four corners of the earth,
Holding the four winds of the earth,
So that no wind might blow on the earth,
Or on the sea, or on any tree.
And I saw another Angel
Ascend from the east,
With the Seal of the Living God.
And he cried in a loud voice to the Four Angels,
To whom it was given to hurt the earth,
And the sea, saying:
"Do not hurt the earth, nor the sea, nor the trees,
Till we have sealed the slaves of our God in their foreheads."
And I heard the number of those who were sealed,
A hundred and forty-four thousand,
Sealed out of every tribe of the children of Israel.

Of the tribe of Judah were sealed twelve thousand :
Of the tribe of Reuben twelve thousand :
Of the tribe of Gad twelve thousand :
Of the tribe of Asher twelve thousand :
Of the tribe of Naphtali twelve thousand :
Of the tribe of Manassah twelve thousand :
Of the tribe of Simeon twelve thousand :
Of the tribe of Levi twelve thousand :
Of the tribe of Issachar twelve thousand :
Of the tribe of Zebulun twelve thousand :
Of the tribe of Joseph twelve thousand :
Of the tribe of Benjamin were sealed twelve thousand.

After this I saw, and lo, a great throng,
Which no one could count
Out of every nation,
And out of all tribes and peoples and tongues,
Standing before the Throne and before the Lamb,
Dressed in white robes, and palms in their hands.
And they kept crying in a loud voice,
Saying :

"Salvation to our God
Who is sitting on the Throne,
And to the Lamb."

And all the Angels were standing round the Throne,
And the Elders and the four Living Creatures,
And they fell on their faces before the Throne,
And worshipped God, saying:

"Amen.
The blessing and the majesty and the wisdom,
And the thanksgiving,
And the honor, and the power, and the might,
Be unto our God
Forever and ever,
Amen."

And one of the elders answered
And said to me:
"These who are clothed in the white robes,
Who are they and where did they come from?"
And I said to him:
"My dear sir, you know."
And he said to me:
"These are those who are coming out of the great tribulation,
And they washed their robes
And made them white in the blood of the Lamb.
So they are before the throne of God,
And they are serving him day and night in his Temple.

And he who is sitting on the Throne
Will spread his tent over them.
They will hunger no more, nor thirst any more,
Nor will the sun strike on them, nor any heat.
For the Lamb who is in the middle of the Throne
Will be their shepherd,
And will guide them to springs of living waters.
And God will wipe away every tear from their eyes.

PROEM TO THE SEVEN TRUMPETS. PART 2.

(Silence of Expectation.)

And when he opened the Seventh Seal,
There came a silence for half an hour.

And I saw the Seven Angels who stand before God,
And they were given Seven Trumpets.

And another Angel came,
And stood at the Altar holding a gold Censer;
And he was given a great deal of incense
To add it to the prayers of all the devoted ones
On the gold Altar
Which was before the Throne.

And the smoke of the incense,
With the prayers of the saints,
Went up before God
Out the Angel's hands.
And the Angel took the Censer
And mixed it with the fire
From the Altar,
And threw it to the earth,
And there followed thunders and voices,
And lightnings
And an earthquake.

The Seven Trumpets.

And the Seven Angels
Who had the Seven Trumpets
Got ready to blow.

(Fire and Blood.)

And the First blew,
And there followed hail and fire mixed with blood,
And they were thrown to the earth.
And the third part of the earth was burnt up,
And the third part of the trees was burnt up,
And all green grass was burnt up.

(The Burning Mountain.)

And the Second Angel blew,
And as it were a great mountain burning with fire,
Was thrown into the sea.
And the third part of the sea became blood,
And the third part of the creatures
Which were in the sea and had life died.
And the third part of the ships were destroyed.

(The Burning Star.)

And the Third Angel blew,
And there fell from heaven a great star
Burning like a torch,
And it fell on the third part of the rivers,
And on the fountains of the Waters,
And the name of the star is called Wormwood:
And the third part of the Waters became wormwood
And many men died of the waters,
Because they were made bitter.

(Sun, Moon and Stars Smitten.)

And the Fourth Angel blew,
And the third part of the sun was smitten,
And the third part of the moon,
And the third part of the stars,
So that the third part of them should be darkened,
And the day should not shine for the third part of it,
And the night in the same way.

Interlude.

And I saw,
And I heard an Eagle flying in mid-heaven,
Saying in a loud voice:

"Woe, woe, woe,
For those who are living on the earth,
Because of the blasts of the Trumpet
Of the three Angels who are yet to blow."

(The Pit of the Abyss.)

And the Fifth Angel blew his trumpet:
And I saw a star from heaven fallen on the earth:
And he was given the key of the pit of the abyss.
And he opened the pit of the abyss,
And there went up a smoke out of the pit,
Like the smoke of a great furnace.
And the sun and the air were darkened
Because of the smoke of the pit.
And out of the smoke came locusts to the earth.
And they were given authority,
Like the scorpions of the earth have authority.

And they were told not to hurt the grass of the earth,
Nor any green thing, nor any tree,
But only such men,
As have not the seal of God on their foreheads.

And they were not given authority to kill them,
But to torture them five months.
And the torture inflicted by them
Was like the torture of a scorpion,
When it strikes a man:
And in those days men will seek death,
And will in no way find it.
And they will desire to die,
And death will keep fleeing from them.
And the shapes of the locusts,
Were like horses prepared for war.
And on their heads they had
As it were crowns like gold,
And their faces were like men's faces.
And they had hair like the hair of women,
And their teeth were like the teeth of lions.
And they had breastplates like breastplates of iron,
And the sound of their wings
Was like the sound of chariots of many horses rushing to war.
And they have tails like scorpions, and stings;
And in their tails is their power to hurt men five months.
They have over them a King,—
The Angel of the Abyss,—
His name in Hebrew is Abaddon,
And in the Greek he has the name Apollyon.

The one Woe has passed.
Look! two more woes are coming after it.

(The Four Angels Loosed.)

And the Sixth Angel blew,
And I heard a voice from the horns of the gold
Altar
Which is before God,
Saying to the Sixth Angel
Who had the Trumpet:
"Loose the four angels
Which are bound at the Great River Euphrates."
And the four angels were loosed
Who had been prepared for the hour and day
And month and year,
So that they should kill the third part of men.
And the number of the armies of the cavalry
Was twice ten thousand times ten thousand.
I heard the number of them.
And thus I saw the horses in the vision,
And those who were sitting on them,
With fiery-red breastplates,
And smoky blue and sulphurous yellow;
And the heads of the horses
Were like the heads of lions;
And out of their mouths
Was going fire and smoke and sulphur.

By these three plagues
  Was the third part of men killed,
By the fire and the smoke and the sulphur,
  Which was going out of their mouths.
For the power of the horses is in their mouth,
  And in their tails,
For their tails were like serpents,
  And had heads;
And with them they kept doing harm.

And the rest of mankind,
  Who were not killed with these plagues,
Did not change their mind nor the purpose of their heart
  Concerning the works of their hands,
So that they should not worship demons,
  And the idols of gold and of silver and of brass
  And of stone and of wood,
  Which can neither see nor hear nor walk:
And they did not change their mind nor the purpose of their heart
  Concerning their murders, nor their sorceries,
  Nor their fornication, nor their thefts.

Proem Before Seventh Trumpet. Part 1.

(John's New Inspiration.)

And I saw another Angel, a strong one,
Coming down out of heaven,
Clothed with a cloud,
And the rainbow was on his head,
And his face was like the sun,
And his feet like pillars of fire,
And he had in his hand a Little Book opened.

And he set his right foot on the sea,
And his left on the earth,
And he cried in a loud voice,
Like a lion roars.
And when he cried,
The Seven Thunders spoke with their own Voices.
And when the Seven Thunders spoke,
I was on the point of writing,
And I heard a Voice from heaven,
Saying:
"Seal up what the Seven Thunders said,
And do not write it."

And the Angel whom I saw standing on the sea,
And on the earth,
Lifted up his right hand to heaven,
And sware by him who lives forever and ever,
Who created heaven and what is in it,
And the earth and what is in it,
And the sea and what is in it,
That there should be delay no longer:
But in the days of the Voice of the Seventh Angel,
When he is on the point of blowing,
The secret truth of God should be accomplished,
As he told the Good News to his slaves the Prophets.

And the Voice which I heard from heaven,
I heard again talking with me and saying:
"Go, take the book which is open in the hand of the Angel,
Who is standing on the sea,
And on the land."
And I went to the Angel,
And told him to give me the Little Book.
And he said to me:
"Take it,
And eat it up;
And it will make your belly bitter,
But in your mouth it will be sweet as honey."

And I took the Little Book out of the Angel's hand,
And ate it up;
And it was in my mouth sweet as honey;
And when I had eaten it my belly was made bitter.
And they said to me:
"You must prophesy again over many peoples,
And nations, and tongues, and kings."

Proem before Seventh Trumpet. Part 2.

(The Holy City During Heathen Prophecy of the War Against God.)

And I was given a Reed like a rod.
And some one said:
"Rise and measure the Sanctuary of God,
And the Altar,
And those worshipping in it,
And the court which is outside the Sanctuary
Throw it outside, and do not measure it.
For it has been given to the nations;
And the Holy City will they tread under foot
Forty-two months.
And I shall give authority to my Two Witnesses,
And they will prophesy twelve hundred and sixty days,
Clothed in sackcloth."

These are the two olive trees and the two lamp-
stands,
Standing before the Lord of the earth.
And if any one wishes to hurt them,
Fire goes out of their mouth,
And devours their enemies.
And if any one shall desire to hurt them,
He must be killed in this way.
These have authority to shut heaven
So that no rain may fall
During the days of their prophecy:
And they have authority over the waters
To turn them into blood,
And to smite the earth with every plague
As often as they shall desire.
And when they shall have finished their witness,
The beast who is coming up out of the Abyss
Will make war with them,
And overcome them and kill them.
And their dead bodies lie in the street of the great
City,
Which spiritually is called Sodom and Egypt,
Where also their Lord was crucified.
And from among the peoples and tribes and tongues
and nations,
Will men keep looking on their dead bodies,
Three days and a half,
And will not allow their dead bodies
To be laid in a tomb.

And those who are living on the earth
  Will keep rejoicing over them,
  And making merry;
And they will send gifts to each other;
  Because these two prophets tormented
  Those who were living on the earth.
And after three days and a half,
  The breath of life from God entered into them
  And they stood on their feet;
And those who were looking at them
  Became very much frightened.
And they heard a great voice from heaven,
  Saying to them:
"Come up here."
And they went up to heaven in a cloud;
  And their enemies looked at them.
And in that hour there was a great earthquake;
  And the tenth part of the city fell;
And seven thousand people were killed in the earthquake;
  And the rest were frightened,
  And honored the God of heaven.

The second Woe has passed:
  Look! the third Woe is coming quickly.

THE SEVENTH TRUMPET.

(Prelude.)

And the Seventh Angel blew,
And there followed loud voices in heaven,
And they said :

"The Kingdom of the world
Has become our Lord's and his Christ's,
And he will reign forever and ever."

And the twenty-four Elders
Who were sitting before God on their thrones,
Fell on their faces and worshipped God,
Saying :

"We thank thee, O Lord,
The God, the All-Ruler,
The Present and the Past,
Because thou hast taken thy great power
And didst reign.
And the nations were angry,
And thy wrath came,
And the time of the dead to be judged,
And to give their reward to thy slaves the Prophets,
And to thy devoted ones,
And to those who fear thy name,
The small and the great,
And to destroy those who are destroying the earth."

The Kingdom of the World Becoming the Kingdom of Christ.

And the Sanctuary of God was opened in heaven
And the ark of his agreement was seen in his sanctuary:
And there were lightnings and voices,
And thunders, and an earthquake, and great hail.

(The Woman and the Red Dragon.)

And a great sign was seen in heaven;
A woman clothed with the sun,
And the moon under her feet,
And on her head a crown of twelve stars;
And she was with child:
And she kept crying out,
Laboring in birth, and in pain to be delivered.

And another sign was seen in heaven;
And look! a great Red Dragon,
With seven heads and ten horns,
And seven diadems on his heads.
And his tail kept sweeping the third part of the stars of the heaven
And throwing them to the earth.
And the Dragon kept standing before the Woman
Who was about to be delivered,
So that when she was delivered,
He might devour her Child.

And she was delivered of a Son,
A Boy,
Who is to rule all the nations
With a rod of iron:
And her Child was caught up to God,
And to his Throne.

And the Woman fled into the wilderness,
Where she had a place prepared by God.
So that they might nourish her there
Twelve hundred and sixty days.

(War in Heaven.)

And a war began in heaven.
Michael and his angels began a war with the Dragon.
And the Dragon warred and his angels;
And their strength failed them,
And there was not even a place found for them any more
In heaven.
And the great Dragon was thrown down,—
The Serpent, the old fellow,
He who is called "Devil" and "Satan,"
The deceiver of the whole world,—
He was thrown down to the earth,
And his angels were thrown down with him.

And I heard a loud voice in heaven,
Saying:

"Now has come the salvation, and the power,
And the kingdom of our God, and the authority
of his Christ.
For the accuser of our brethren is thrown down,
He who keeps accusing them before our God day
and night.
And they overcame him
Because of the blood of the Lamb,
And because of the message of their witness;
And they carried the temper of not loving their
life even to death.

So rejoice, O heavens,
And you who are living in them.

Woe for the earth and the sea:
Because the devil has gone down to you,
With great wrath,
Because he knows that he has but a short time."

(Temptation on Earth.)

And when the Dragon saw
He was thrown to the earth,
He kept persecuting the Woman
Who bore the Boy.

And the Woman was given the two wings
Of the Great Eagle,
So that she might fly into the wilderness
To her place,
Where she was being nourished for a time
And times and half a time,
From the face of the Serpent.

And the Serpent threw out of his mouth,
After the Woman, water,
To cause her to be carried away
By the stream.
And the earth helped the Woman,
And the earth opened its mouth
And swallowed up the river
Which the Dragon threw out of its mouth.
And the Dragon became angry with the Woman,
And went away to make war with the rest of her
descendants,
Who keep the commandments of God,
And hold the witness of Jesus:
And he stood on the sand of the sea.

(The Wildbeast out of the Sea.)

And I saw a Wildbeast coming up out of the sea,
With ten horns and seven heads.
And on his horns ten diadems,
And on his heads names of blasphemy.

And the Wildbeast which I saw
Was like a leopard,
And his feet were like the feet of a bear,
And his mouth like the mouth of a lion.
And the Dragon gave him his power,
And his throne, and great authority,
And I saw one of his heads
As if it had been slain to death;
And his death-stroke was cured.
And the whole earth wondered after the Wildbeast;
And they worshipped the Dragon,
Because he gave his authority to the Wildbeast.
And they worshipped the Wildbeast,
And said:
"Who is like the Wildbeast?
And who can war with him?"
And he was given a mouth speaking great things,
And blasphemies;
And he was given authority
To continue forty-two months.
And he opened his mouth
For blasphemies against God,
To blaspheme his name and his tent,—
Those who tent in heaven.
And he was given authority
To make war with Christ's devoted ones,
And to overcome them.

And he was given authority over every tribe,
And people and tongue and nation.
And all who are living on the earth
Will worship him,
Every one whose name has not been written
In the Book of Life of the Lamb
Who has been slain from the foundation of the world.

If any one has an ear, let him hear.
If any one leads into captivity,
Into captivity he is going.
If any one shall kill with the sword,
With the sword must he be killed.
Here is the endurance and faith of Christ's devoted ones.

(The Wildbeast out of the Earth.)

And I saw another Wildbeast coming up out of the earth.
And he had two horns like a lamb,
And he kept talking like a dragon.
And he was exercising all the authority
Of the first Wildbeast in his sight.
And he was making the earth, and those living in it,
Worship the first Wildbeast,
Whose death-stroke was cured,

And he kept doing great signs,
So that he even made fire come down out of heaven,
On the earth in the sight of men.
And he kept deceiving those living on the earth
Because of the signs it was given him to do
In the sight of the Wildbeast;
And he told those living on the earth
To make an image to the Wildbeast
Who had the stroke of the sword and lived.
And he was given authority to give breath
To the Image of the Wildbeast
So that the Image of the Wildbeast should both talk,
And cause as many as should not worship the Image of the Wildbeast to be killed.
And he caused all, the small and the great,
And the rich and the poor,
And the free and the slaves,
To be given a mark on their right hand,
Or on their forehead;
And so that no one should be able to buy or to sell,
But he who had the mark,
The name of the Wildbeast,
Or the Number of his name.

Here is wisdom.
He who has understanding,
Let him count the number of the Wildbeast;
For its computation is by an ordinary human method,
And its number is six hundred and sixty-six.

(The Lamb and his Body-Guard.)

And I saw and lo, the Lamb standing on Mount Zion,
And with him a hundred and forty-four thousand,
With his Name and the Name of his Father,
Written on their foreheads.
And I heard a voice from heaven,
Like the voice of many waters,
And like the voice of loud thunder:
And the voice which I heard
Was like the voice of harpers playing on their harps:
And they sang as it were a new song before the Throne,
And before the four Living Creatures and the Elders:
And no one could learn the song
But the hundred and forty-four thousand,
Who had been purchased out of the earth.
These are they who are not defiled with women,
For they are virgins.
These are they who keep following the Lamb,
Wherever he goes.
These were bought from among men
To be the first-fruits to God and the Lamb,
And in their mouth was found no lie.
They are without blemish.

And I saw another Angel flying in mid-heaven,
With eternal Good News to proclaim
To those who are living on the earth,
And to every nation and tribe,
And language and people,
And he said in a loud voice:
"Fear God and do him honor,
For the hour of his judgment has come.
And worship him who made heaven and the earth,
And the sea and the spring of waters."

And another, a second, followed,
Saying:
"She fell! She fell! Babylon the great!
She who made all the nations drink
The inflaming wine of her fornication."

(Salvation.)

And another Angel, a third, followed them,
Saying in a loud voice:
"If any one worships the Wildbeast and its Image,
And receives a mark on his forehead,
Or on his hand,
He also will drink of the wine of the wrath of God,
Which has been prepared unmixed
In the cup of his anger.

And he will be tormented with fire and sulphur,
In the presence of the holy Angels,
And in the presence of the Lamb.
And the smoke of their torture keeps going up
Forever and ever.
And they have no rest day and night,
They who worship the Wildbeast and its Image,
And whoever receives the mark of its name."

Here is the endurance of the devoted ones,—
Those who continually keep the commandments
of God,
And the faith of Jesus.

And I heard a voice from heaven,
Saying: "Write:

Blessed are the dead who die in the Lord,
From this moment.
Yes, says the Spirit,
In the fact that they shall rest from their labors.
For their deeds are following with them."

And I saw and lo, a white cloud.
And on the cloud I saw some one
Like the Son of Man sitting.
And he had on his head a gold crown,
And in his hand a sharp sickle.

And another Angel came out of the Sanctuary,
Crying in a loud voice
To him who was sitting on the cloud:
"Send out your sickle and reap.
For the hour to reap has come.
For the harvest of the earth is over-ripe."
And he who was sitting on the cloud
Threw his sickle to the earth,
And the earth was reaped.

And another Angel came out of the Sanctuary
Which is in heaven.
He also had a sharp sickle.

And another Angel came out of the Altar,
He who has authority over the fire.
And he called in a loud voice
To him who had the sharp sickle,
And said:
"Send out your sharp sickle,
And gather the clusters of the vine of the earth,
For her grapes are fully ripe."
And the Angel threw his sickle to the earth,
And gathered the vintage of the earth,
And threw it into the winepress,
The great winepress of the wrath of God.
And the winepress was trodden outside the city,
And blood came out of the winepress,
To the bridles of the horses,
For sixteen hundred furlongs.

The Seven Angels of the Bowls.

Three Acts.

(Prelude to the Whole.)

And I saw another sign in heaven,
  Great and wonderful,
Seven Angels with Seven Plagues,
  Which are the last.
For in them is finished the wrath of God.

(Choral Song of Victors.)

And I saw as it were a glassy sea
  Mingled with fire.
And those who came conquering
  From the Wildbeast,
  And from its Image,
  And from the number of its name,
Standing by the glassy sea,
  With harps of God.
And they kept singing the song of Moses the slave
      of God,
  And the song of the Lamb,
  Saying :

"Great and wonderful are thy works,
Lord God, the All-Ruler,
Good and true are thy ways,
Thou King of the ages.
Who shall not fear, O Lord,
And magnify thy name?
For thou only art holy.
For all the nations will come and worship
before thee.
For thy good deeds are made known."

After this I saw
And the Sanctuary of the Tent of the Witness
in heaven
Was opened.
And there came out of the Sanctuary
The Seven Angels who had the Seven Plagues,
Clothed with linen pure and bright
And girded about their breasts with gold girdles.
And one of the four Living Creatures
Gave to the Seven Angels Seven Gold Bowls
Full of the wrath of God
Who is living forever and ever.
And the Sanctuary was filled with smoke,
From the splendor of God,
And from his power.

And no one could go into the Sanctuary
Till the Seven Plagues of the Seven Angels
Should be finished.
And I heard a loud voice out of the Sanctuary
Saying to the Seven Angels:
"Go and pour out the Seven Bowls
Of the wrath of God on the earth."

(First Bowl—Judgment Above.)

And the first went and poured out his Bowl
On the earth.
And it became a bad and painful sore
On the men who had the mark of the Wildbeast,
And who worshipped its Image.

(Second Bowl.)

And the second poured out his Bowl
Into the sea.
And it became blood like a dead man's;
And every living thing in the sea died.

(Third Bowl.)

And the third poured out his Bowl
Into the rivers and the springs of the waters,
And it became blood.
And I heard the Angel of the waters,
Saying:

"Good art thou,
The Present and the Past,—
The Holy one,
Because thou didst thus judge.
For they poured out the blood of devoted ones,
And Prophets,
And blood hast thou given them to drink.
They are worthy."

And I heard the Altar saying:
"Yes, Lord God,
The All-Ruler,
True and good are thy judgments."

(Fourth Bowl.)

And the fourth poured out his Bowl
On the sun
And it was given authority to scorch men with fire.
And men were scorched with great heat.
And they blasphemed the name of the God
Who has the authority over these plagues.
And they did not reform
And do him honor.

(Fifth Bowl—Judgment Beneath.)

And the fifth poured out his Bowl
On the throne of the Wildbeast,
And its kingdom was darkened;
And they gnawed their tongues for pain,
And they blasphemed the God of heaven,
Because of their pains and their sores.
And they did not reform from their deeds.

(Sixth Bowl—Judgment at Euphrates.)

And the sixth poured out of his Bowl
On the great river, the Euphrates;
And its water was dried up
So that the way might be made ready
For the kings who are coming from the east.
And I saw coming out of the mouth of the Dragon,
And out of the mouth of the Wildbeast,
And out of the mouth of the False Prophet,
Three unclean spirits like frogs.
For they are spirits of demons, doing signs.
And they keep going out to the kings of the whole world,
To gather them together to the war
Of the great Day of God, the All-Ruler.

(Voice of Christ.)

"Lo, I am coming like a thief.
Blessed is he who continues to watch,
And keeps his clothes,
Lest he goes about naked,
And they see his shame."

And they gathered them together into the place
Called in Hebrew, Har-magedon.

(The Seventh Bowl—Prelude to First Act.)

And the seventh poured out his Bowl
On the air,
And a loud voice came out of the Sanctuary
From the Throne, saying:
"It is done."
And there were lightnings and voices
And thunders.
And there was a great earthquake
Such as was not
Since there were men on the earth,
So great an earthquake, so mighty.
And the Great City was divided into three parts,
And the cities of the nations fell.
And Babylon the Great was remembered
In the sight of God,

To give her the cup
Of the wine of the fierceness of his wrath.
And every island fled away,
And the mountains were not found,
And great hail,
Every stone about a hundred pounds weight,
Kept coming down out of heaven on men.
And men blasphemed God,
Because of the plague of hail.
For its plague was very great.

FIRST ACT. OVERTHROW OF BABYLON.

(Secret Truth About Babylon.)

And one of the Seven Angels
Who had the Seven Bowls,
Came and talked with me,
And said:
"Here!
I will show you the judgment of the great prostitute,
Who is sitting on many waters,
With whom the kings of the earth
Committed fornication.
And they who were living on the earth
Were made drunk with the wine of her fornication."

And he carried me away in the spirit
Into a wilderness.
And I saw a woman sitting on a scarlet Wildbeast,
Full of names of blasphemy,
With seven heads and ten horns.
And the woman was clothed in purple and scarlet,
And decked with gold and precious stone
And pearls.
And she had in her hand a gold cup
Full of abominations,
That is, the unclean things of her fornication,
And on her head a name written,—

Secret Truth,
Babylon the Great,
The Mother of the Prostitutes,
And of the Abominations of the Earth.

And I saw the woman
Drunk with the blood of Christ's devoted ones,
And with the blood of the martyrs of Jesus.
And when I saw her,
I wondered greatly.
And the Angel said to me:
"Why did you wonder?
I will tell you the secret truth about the woman,

And about the Wildbeast which was carrying her,
Which has the seven heads and the ten horns.
And those who are living on the earth will wonder,—
Those whose name has not been written in the book of life,
From the foundation of the world,—
When they look at the beast,
How he was, and is not, and shall come.

Here is the mind which has wisdom.

The seven heads are seven mountains,
On which the woman is sitting.
And they are seven kings.
The five have fallen, the one is,
The other has not yet come.
And when he comes,
He must continue a little while.
And the Wildbeast which was, and is not,
Is itself also an eighth, and is of the seven;
And he is going into destruction.
And the ten horns which you saw are ten kings,
Which have received no kingdom as yet;
But they are receiving authority as kings,
With the Wildbeast, for one hour.
These have one mind,
And they are giving their power and authority
To the Wildbeast.

These will war against the Lamb,
And the Lamb will overcome them.
For he is Lord of lords,
And King of kings;
And they also will overcome,
Those who are with him,
And are called and chosen and faithful."

And he said to me:
"The waters which you saw,
Where the prostitute is sitting,
Are peoples and crowds,
And nations and languages,
And the ten horns which you saw,
And the Wildbeast,
These will hate the prostitute,
And will make her desolate and naked,
And will eat her flesh,
And will burn her up with fire.
For God put into their hearts to do his mind,
And to come to one mind,
And to give their kingdom to the Wildbeast,
Till the words of God should be accomplished.
And the woman whom you saw is the great city,
Which has kingly power over the kings of the earth."

THE DIRGE OF BABYLON.

(A very bright Angel. The Leader of the Chorus on Earth.)

After this I saw another Angel
Coming down out of Heaven,
With great authority.
And the earth was lit up with his brightness.
And he cried in a loud voice, and said:

"She fell! She fell! Babylon the great!
And became the habitation of demons,
And a hold of every unclean spirit,
And a hold of every unclean and hateful bird.
For by the inflaming wine of her fornication
All the nations have fallen;
And the kings of the earth
Committed fornication with her,
And the merchants of the earth
Grew rich by the power of her wantonness."

(A Voice out of Heaven.)
(The Leader of the Chorus above.)

And I heard another voice from heaven,
Saying:
"Come out of her, my people,
So that you may not share in her sins,
And so that you may not receive of her plagues.
For her sins have reached even to heaven,
And God has remembered her iniquities.

Pay her back as she herself also paid back,
And double to her the double according to her deeds.
In the cup which she mixed,
Mix for her double.
In as many things as she praised herself,
And grew wanton,
So much give her of torment and mourning.
For she keeps saying in her heart:
'I am sitting a queen,
And am no widow,
And shall in no way come to grief.'
So in one day shall her plagues come,
Death and mourning and famine;
And she shall be burnt up with fire;
For strong is the Lord God who judged her.

(The Chorus of Kings.)

And the kings of the earth,
Who committed fornication
And lived wantonly with her,
Shall weep and wail over her,
When they look at the smoke of her burning,
Standing away off for the fear of her torment,
Saying:
'Woe! Woe! the Great City,
Babylon, the strong city!
For in one hour has your judgment come.'

(The Merchants of Earth.)

And the merchants of the earth
Weep and mourn over her.

For no one buys their freight any more,
Freight of gold and silver,
And precious stone, and pearls,
And fine linen, and purple,
And silk, and scarlet;
And all Tyine wood, and everything made of ivory,
And everything made of most precious wood,
And of brass, and iron, and marble;
And cinnamon, and spice,

And incense, and ointment, and frankincense,
And wine, and oil,
And fine flour, and wheat,
And cattle, and sheep;
And freight of horses, and chariots, and slaves;
And souls of men.

And the fruits which your soul desired
Have gone from you,
And everything which was dainty and sumptuous
Has perished from you.
And they shall never any longer be found.

(The Chorus of Merchants.)

The merchants of these things,
Who were enriched by her,
Shall stand away off for fear of her torment,
Weeping and mourning,
Saying:
'Woe! Woe! the Great City,
She who was clothed in fine linen, and purple, and scarlet,
And decked in gold, and precious stone and pearl!
For in one hour all this wealth has come to ruin.'

(The Chorus of Seamen.)

And every shipmaster,
And every one who sails anywhere.
And sailors,
And all who work at sea,
Stood away off and cried out,
As they looked on the smoke of her burning,
Saying:
'What city is like the Great City?'
And they threw dust on their heads,
And cried, weeping and mourning,
Saying:
'Woe! Woe! the Great City,
In which were enriched all who had their ships in the sea,
Because of her costliness!
For in one hour she has come to ruin.'

(Joy in Heaven.)

Rejoice over her, O heaven!
And you devoted ones, and you Apostles,
And you prophets;
For God has condemned her
For her condemnation of you."

(The Strong Angel's Symbol and Monody.)

And a strong Angel took up a stone,
Like a great millstone,
And threw it into the sea,
Saying:
"Thus with a mighty fall will Babylon, the Great City,
Be thrown down,
And shall never be found again.
And the sound of harpers and minstrels,
And flute players and trumpeters,
Shall never be heard in you again.
And no craftsman, of whatever craft,
Shall ever be found in you again.
And the sound of a millstone,
Shall never be heard in you again.
And the light of a lamp,
Shall never shine in you again.
And the voice of the bridegroom and of the bride,
Shall never be heard in you again.
For your merchants were the princes of the earth.
For with your sorcery were all the nations deceived."

And in her was found the blood of prophets and of devoted ones,
And of all who have been slain on the earth.

Prelude to Second and Third Acts.

After this I heard as it were a mighty voice
Of a great throng in heaven,
Saying:
"Hallelujah!
The salvation, and the majesty and the power,
Are our God's.
For true and good are his judgments.
For he has judged the great prostitute,
Who corrupted the earth with her fornication.
And he has avenged the blood of his slaves
At her hand."
And once more they have said:
"Hallelujah!"
And her smoke keeps going up
Forever and ever.
And the twenty-four Elders
And the four Living Creatures,
Fell down and worshipped God,
Who sits on the Throne,
Saying:
"Amen. Hallelujah!"

And a voice came out of the Throne,
Saying:

"Give praise to our God,
All you his slaves,
You who fear him,
The small and the great."

And I heard as it were the voice of a great throng,
And as a sound of many waters,
And as the sound of loud thunders,
Saying:

"Hallelujah!
For the Lord our God,
The All-Ruler is reigning.
Let us rejoice and be very glad,
And let us give the praise to him.
For the marriage of the Lamb has come,
And his wife has made herself ready."

And she was given authority to clothe herself
In fine linen, bright and pure:
For the fine linen is the good deeds of the devoted ones.

And he said to me: "Write:
Blessed are those who are invited
To the marriage supper of the Lamb."

And he said to me :
" These are true words of God."
And I fell before his feet to worship him.
And he said to me :
" Do not do that.
I am fellow-slave of you and your brothers
Who have the witness of Jesus.
Worship God."
For the witness of Jesus is the spirit of prophecy.

SECOND ACT. THE LAST WAR.

(Extermination of Powers of Evil.)

And I saw heaven opened ;
And lo, a White Horse,
And he was sitting on it,
He who is called Faithful and True ;
And in goodness he judges and makes war.
And his eyes are like a flame of fire,
And on his head are many diadems,
And he has a Name written,
Which no one knows but he himself.
And he is clothed with a garment
Sprinkled with blood ;
And his name is called :

THE WORD OF GOD.

And the armies which are in heaven
  Kept following him on white horses,
  Clothed in fine linen, white and pure.
And out of his mouth was going a sharp sword,
  With which he was to smite the nations.
And he will rule them
  With a rod of iron.
And he kept treading the winepress
  Of the fierce wrath of God, the All-Ruler.
And he had on his garment and on his thigh
  A Name written :
    King of Kings, and Lord of Lords.

(Birds to the Supper of God.)

And I saw an Angel standing in the sun.
  And he cried in a loud voice,
  And said to all the birds
  Which fly in midair :
" Come and be gathered together
  To the great supper of God ;
So that you may eat the flesh of kings,
  And the flesh of captains and the flesh of mighty
    men,
And the flesh of horses
  And of those who are sitting on them,
And the flesh of all men,
  Both free and slave, and small and great."

(Wildbeast and False Prophet in Lake of Fire.)

And I saw the Wildbeast
And the kings of the earth and their armies,
Gathered together to wage the war
Against him who was sitting on the horse,
And against his army.
And the Wildbeast was taken,
And with him the false prophet,
Who did the signs in its sight,
With which he deceived those
Who had received the mark of the Wildbeast,
And those who kept worshipping its Image.
The two were thrown alive into the lake of fire,
Which keeps burning with sulphur.
And the rest were slain with the sword of him
Who was sitting on the horse.
The sword came out of his mouth.
And all the birds were filled with their flesh.

(The Dragon Bound.)

And I saw an Angel coming down out of heaven
With the key of the Abyss,
And a great chain in his hand.
And he seized the Dragon, the Old Serpent,
Which is the Devil and Satan,
And bound him for a thousand years,
And threw him into the Abyss,
And shut it and sealed it over him,

So that he should deceive the nations no longer,
Till the thousand years should be finished.
After this he must be loosed
For a little while.

(The First Resurrection.)

And I saw thrones, and those sitting on them,
And judgment was given to them.
And I saw the souls of those who had been beheaded
On account of the witness they bore to Jesus,
And to the message of God.
And such as did not worship the Wildbeast,
Nor its Image,
And did not receive the mark on their forehead,
And on their hand.
And they lived and reigned with Christ
A thousand years.
The rest of the dead did not live
Till the thousand years should be finished.

This is the First Resurrection.

Blessed and holy is he
Who has part in the First Resurrection.
Over these the Second Death has no authority,
But they will be priests of God and of Christ,
And will reign with him a thousand years.

(War of Gog and Magog.)

And when the thousand years have been finished
  Satan will be loosed out of his prison,
And will come out to deceive the nations
  Which are in the four corners of the earth,
Gog and Magog,
  To gather them together to the war.
And the number of them
  Is like the sand of the sea.
And they went up over the breadth of the earth,
  And surrounded the camp of Christ's devoted ones,
  And the beloved city.
And fire came down out of heaven
  And devoured them.
And the Devil who used to deceive them
  Was thrown into the Lake of Fire and Sulphur,
  Where are also the Wildbeast and False Prophet.
And they shall be tormented day and night,
  Forever and ever.

(Last Judgment and Second Death.)

And I saw a great white Throne,
  And him who was sitting on it,
And from his face the earth
  And the heaven fled away.

And there was found no place for them.
And I saw the dead,
The great and the small,
Standing before the Throne,
And books were opened.
And another Book was opened,
Which is the Book of Life.
And the dead were judged
Out of what was written in the books,
According to their deeds.
And the sea gave up the dead
Which were in it;
And Death and Hades gave up the dead
Which were in them,
And they were judged,
Every man according to his deeds.
And Death and Hades were thrown
Into the Lake of Fire.

This is the Second Death,—
The Lake of Fire.
And if any one was not found written in the Book of Life,
He was thrown into the Lake of Fire.

PRELUDE TO THIRD ACT.

(All Things New.)

And I saw a new heaven and a new earth.
For the first heaven and the first earth
Had passed away.
And the sea was no more.
And I saw the Holy City, New Jerusalem,
Coming down out of heaven from God,
Made ready as a bride
Adorned for her husband.

And I heard a loud voice out of the Throne,
Saying:
"Look! the Tent of God is with men,
And he will tent with them,
And they shall be his peoples,
And God himself shall be with them,
And be their God.
And he shall wipe away every tear from their eyes,
And there shall no longer be any death;
Nor shall there be any mourning, nor crying,
Nor pain any longer:
The first things have passed away."

And he who was sitting on the Throne
Said:
"Look! I am making everything new."
And he said:
"Write:
These words are to be relied on and are true."
And he said to me:
"They have taken place.
I am the Alpha and the Omega,
The beginning and the end.
I will give to him who is thirsty
Of the spring of the living water freely.
He who keeps overcoming shall inherit these things,
And I will be his God, and he shall be my son.
But for the fearful and unbelieving,
And abominable, and murderers,
And fornicators, and sorcerers,
And idolaters, and all liars,
Their part will be in the Lake
Which is burning with fire and sulphur;
Which is the Second Death.

Third Act. Descent of the Holy City.

And there came one of the Seven Angels,
Who had the Seven Bowls,
Who were loaded with the Seven last Plagues:

And he talked with me,
Saying:
"Here! I will show you the Bride
The Wife of the Lamb."
And he carried me away under the influence of the
Spirit,
To a mountain great and high.
And showed me the Holy City Jerusalem,
Coming down out of heaven from God,
With the splendor of God.
Her light was like a very precious stone,
Like a jasper stone, clear as crystal,
With a wall great and high;
With twelve gates,
And at the gates twelve angels;
And names written on them.
Which are the names of the twelve tribes
Of the children of Israel.
On the east were three gates;
On the north three gates;
On the south three gates;
On the west three gates.
And the wall of the city had twelve foundations.
And on them twelve names
Of the twelve Apostles of the Lamb.
And he who was talking with me
Had for a measure a gold reed,
To measure the city and its gates and its wall.

And the City lay four square,
  And its length was as great as its breadth.
And he measured the City with the reed,
  Twelve thousand furlongs.
  Its length and breadth and height were equal.
And he measured its wall,
  A hundred and forty-four cubits,
  Man's measure, that is, angel's measure.
And the building of its wall was jasper.
And the City was pure gold,
  Like pure glass.
The foundations of the wall of the City were adorned
  With all kinds of precious stones.
    The first foundation was jasper;
    The second, sapphire;
    The third, chalcedony;
    The fourth, emerald;
    The fifth, sardonyx;
    The sixth, sardius;
    The seventh, chrysolite;
    The eighth, beryl;
    The ninth, topaz;
    The tenth, chrysophrase;
    The eleventh, jacinth;
    The twelfth, amethyst.
And the twelve gates were twelve pearls;
  Each one of the different gates was of one pearl.

And the street of the city was pure gold,
Like transparent glass.
And I saw no Temple in it
For the Lord God, the All-Ruler, and the Lamb,
Were its Temple.
And the City had no need of the sun,
Nor of the moon to shine on it
For the splendor of God gave it light,
And its lamp was the Lamb.
And the nations will walk in its light,
And the kings of the earth kept bringing their splendor into it.
And its gates will never be shut by day,
For there will be no night there.
And they will bring the splendor
And honor of the Nations into it:
And nothing unclean will ever enter into it,
Or he who creates an abomination and a lie:
But only those who are written
In the Lamb's Book of Life.

(The River and Wood of Life.)

And he showed me a river of living water,
Bright as crystal,
Proceeding out of the Throne of God and the Lamb,
In the middle of its street.

And on this side of the river and on that
Was the Wood of Life
Bearing twelve kinds of fruits,
Yielding its fruit every month:
And the leaves of the Wood
Were for the healing of the Nations.

And there will no longer be any curse.
And the Throne of God and of the Lamb
Will be in it:
And his slaves will serve him;
And they will see his face;
And his name will be on their foreheads.
And there will no longer be any night.
And they do not need any light of lamp,
Or light of sun;
For the Lord God will give them light,
And they will reign forever and ever.

The Parting of the Second Guide Angel. (His Attestation.)

And he said to me:
"These words are to be relied on and are true,
And the Lord, the God of the spirits of the prophets,
Sent his Angel to show to his slaves
What must shortly happen."

(The Watchword of Jesus.)

"And lo, I am coming quickly.
Blessed is he who keeps the words
Of the prophecy of this Book."

(John's Affirmation and The Guide's Reproof.)

And I John am he
Who was hearing and seeing these things.
And when I heard and saw
I fell down to worship
Before the feet of the Angel
Who was showing me these things.
And he said to me:
"Do not do that.
I am fellow-slave of you,
And of your brothers the prophets,
And of those who are keeping the words of this Book.
Worship God."
And he said to me:
"Do not seal up the words of the prophecy of this Book.
For the time is near.

He who is doing wrong,
  Let him do wrong still.
And he who is filthy,
  Let him be filthy still.
And he who is doing right,
  Let him do right still.
And he who is devoted
  Let him still be made devoted."

(The Watchword of Jesus.)

"Lo, I am coming quickly,
  And my wages are with me,
    To pay each one in full as his work is.
I am the Alpha and the Omega,
  The first and the last,
    The beginning and the end.
Blessed are those who are washing their robes
  So that they may have the right to come to the
      Wood of Life,
    And may enter in by the gates into the City."

(City Wall between Clean and Unclean.)

Outside are the dogs,
  And the sorcerers,
  And the fornicators,
  And the murderers,
  And the idolaters,
And every one who keeps loving and acting a lie.

(Jesus attests the Angel's Mission.)

"I, Jesus, sent my Angel
To witness to you these things for the Church.
I am the Root and the Offspring of David,
The bright, the morning Star."

(Response.)

And the Spirit and the Bride
Say, Come.
And he who hears,
Let him say, Come.
And he who is thirsty,
Let him come.
He who desires,
Let him take the living water freely.

(Jesus attests the Book.)

"I am witness to every one
Who is listening to the words of the prophecy of this Book.
If any one shall add to them
God will add to him the plagues
Which are described in this Book.
If any one shall take away from the words
Of the book of this prophecy,
God will take away his part
From the Word of Life,
And out of the Holy City,
Which are described in this Book.

He who is witnessing to these things says:
Yes, I am coming quickly."

(Response.)

Amen. Come, Lord Jesus.

(Salutation.)

May the favor of the Lord Jesus Christ be with the Devoted Ones.
Amen.

S. JOHN.—NOTES.

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1 : 1. "*In the beginning was the Word.*"

The allusion here to the beginning of Genesis is obvious at a glance. But John does not stop at that beginning which Moses makes the point of departure. He ascends still higher. His aim is more remote than that of his predecessor. Moses has immediately in view only the development of the Jewish theocracy. John's aim is the second creation, the recreation in Christ our Lord. For him, therefore, Moses' beginning cannot suffice. He must plunge into eternity.

The term *Word* of necessity contains an allusion to the story of creation in Genesis. Eight times in the course of that narrative, like the refrain of a hymn, occur the words: "*And God said.*"

John gathers up all these *sayings* into a single *saying*. It is a living saying. It is endowed with activity and intelligence. From it all divine orders emanate. It is the basis of all spoken words. It is the speaking Word himself.

1 : 4. "*The Life was the Light of men.*"

This profound word "*light*" appears in the language of S. John to denote the knowledge of moral good, or moral good fully conscious of itself in the living beings who realize it.

The word "*truth*" expresses the same thing without a figure.

Light, thus understood, is accessible to no being on the earth except man. He alone is the one being endowed with the necessary inward organ for the perception of it.

This inward organ was originally one. It is now divided into conscience and reason.

Moral good does not emanate directly from the Word. It proceeds from life. This life proceeds from the Word directly and immediately to man. For as bodily sight is one of the functions of physical life, so spiritual light is an emanation from moral life.

The Word is light. But it is only through the mediation of life he always must become so. This, then, is the very relation the Good News of Christ's Kingdom restores to man. We recover through the new creation in Christ Jesus an inner light. Learning how to live as he lived, this inner light springs up from our walking in newness of life. The light gains in clearness in proportion as our moral life grows in intensity.

1 : 18. "*The Only Begotten Son . . . he has made him known.*"

Truth is God perfectly revealed and known. In Jesus *comes* truth because he possesses and brings the adequate revelation of the Divine Being.

The full and true knowledge of God cannot be the result of philosophical investigation. Our understanding as such can receive only certain isolated rays of the revelation of God. It cannot succeed in uniting these isolated rays into a complete whole. Still less can it succeed in ascending to the divine focus from which they emanate.

1 : 32. "*I saw the Spirit descending from heaven like a dove.*"

Some passages are found in the Jewish teachers where the Spirit who *moved on the face of the waters* at the creation is associated with the Spirit of the Messiah, and compared to a dove brooding over her young without touching them.

As this comparison was familiar to the Jewish mind, it probably explains to us the form of the divine revelation. The emblem admirably suits the decisive moment of Jesus' purification.

2 : 4. "*What do you wish of me, Mother?*"

All scholars agree that in the use of the word "woman" in addressing his mother, Jesus showed all due respect for her, because in the East that was the ordinary way of addressing even one's mother. To us, however, this mode of address seems harsh and disrespectful. For this reason we have attempted a more natural translation by rendering it as we ourselves would say, "mother."

"*What do you wish of me?*"

This rendering of *Ti emoi kai soi?* is so radically different from the ordinary rendering it is here accounted for.

Wherever the expression is used in Scripture the rendering above given is in harmony with the sequence of the text, the logic of ideas, and the reality of the thought expressed.

To translate *Ti emoi kai soi?* "What have I to do with thee?" it is necessary to arbitrarily suppose that in the original, "common" is understood. Nor is this enough. We must suppose the word "interest" also to be understood. As if the original really said: What common interest to you and me?

This literal word for word translation is not only at first sight quite obscure, but no key to its meaning can be found in the idioms of any language. The only ground for it appears to be in the fact that it was once adopted by some one and so in lieu of his ignorance every following translator adopted it out of sheer necessity. When, however, we once stop to think carefully upon the circumstances in which these words were originally spoken it gradually dawns upon the mind that they were used as an idiom expressive of condescension and submission.

The mind is drawn to this presumption by a careful study of the text in the original. It becomes a fixed conviction with us when we also consider the contexts wherever else in Scripture it is found.

Ti emoi kai soi? is found in S. Mark 5:7, and S. Luke 8:28. There it is spoken to Jesus by one possessed. The possessed one sees Jesus at a distance, runs to him, throws himself at his feet, and cries in a loud voice: Ti emoi kai soi, Iesou huie tou theou tou hupsistou? and then adds: "I adjure thee by God not to torment me."

We find in S. Matthew 8:29–31, a like circumstance. The possessed show their terror and implied submission. For they cry out: "*Ti hemin kai soi huie tou theou?*" and then continue: "Hast thou come to torment us before the time?" Then the demons become suppliants. "If thou cast us out," they say, "send us into the herd of swine."

Again. In S. Luke 4:34, asking the question: "Ea, ti hemin kai soi, Iesou Nazarene?" the demon continues, "Hast thou come to destroy us? I know who thou art. The Holy One of God."

From all this it appears necessary that *Ti emoi kai soi?* must have a meaning suitable for the use of two extremes

of character—demons speaking to Jesus—and Jesus speaking to his mother.

Now is this question anything else than a question implying submission and acquiescence?—the submission and acquiescence of love, as in the case of Jesus speaking to his mother—the submission and acquiescence of fear, as in the case of demons speaking to Jesus?

As ordinarily translated this text cannot be shorn of a certain amount of harshness, grating to the native instinct of every one who reads or hears it addressed by Jesus to his mother. It is perplexing. It conveys no clear meaning in any of the places where it is used. It is completely out of accord both with the logical sequence of ideas and the nature of the case. Whereas, on the other hand, the translation here given, is clear, in perfect accord with the trend of thought wherever it is found, and so natural there appears to be nothing to do but to adopt it.

Further. It is because *Ti emoi kai soi?* means, "What do you wish of me?" Mary at once says to the servants, "Do whatever he tells you." It is because, *Ti emoi kai soi?* means, "What do you wish of me?" the demons asked the question to disarm Jesus, and then go on to say: "I beg you not to torment me." It is for this reason they become suppliants and ask him to send them into the herd of swine.

2 : 14–23. "*He found in the Temple those who were selling oxen*," *etc.*

Jesus is not welcome in the Temple. He forces things no further. It is impossible for him to go further. Otherwise he would have been led to the career, not of a Messiah, but of a Mahomet.

In the presence of the cold reserve he meets with, he retreats. This retrograde movement is for a time the characteristic of the course of his work. The palace has just closed against him. The capital remains open. He continues his work there, but no longer in the fulness of that Messianic sovereignty with which he has just presented himself in the Temple. He now confines himself to teaching and signs, the prophetic instruments of his work.

Such is the wonderful elasticity of the divine work in the midst of this world. It advances only so far as faith permits and a willing receptivity invites it. It yields to resistance. It retires to its last entrenchment before a determined opposition. But when this last stronghold of divine grace has been reached it suddenly resumes the offensive. It engages heroically in the final struggle, succumbs externally, but conquers morally.

3 : 1. "*There was a man of the Pharisees named Nicodemus.*"

The account here given of Nicodemus' visit to Jesus is the most memorable example of our Lord's revelation of his person and work.

The part of the conversation here given may be compared with that of the Sermon on the Mount as related by S. Matthew. The two passages have each a decidedly inaugural character.

3 : 3. "*Except a man is born from above, he cannot see the Kingdom of God.*"

The phrase "Kingdom of God" or "Kingdom of Heaven," is one which is continually recurring in the first

three Evangelists. It is a most characteristic expression of theirs. S. John, however, uses it rarely. Yet if we want a commentary upon every passage in which it occurs in the New Testament, if we want to know why the Good News which the Apostles preached is called the Good News of this Kingdom, it can be found in this verse and the conversation which follows.

We find here the announcement of another kind of birth from that which we call the natural birth. Yet this other birth is not an unnatural birth. It is the truest and best of all births.

The Word that was with God and was God is the Creator of men. His Life is the Light of men. Those who allow this Light to penetrate the darkness of their hearts become what they were always meant to be. They become true and genuine Sons of God and joint heirs with Christ. They fulfil the purpose of him who called them out of darkness into his marvelous light.

3:5. "*Except a man is born of water and Spirit, he cannot enter the Kingdom of God.*"

Jesus had just spoken of seeing the Kingdom of God. He now speaks of entering it.

To *see* a Kingdom is to have an apprehension of its reality and its nature. To enter it, is to become a subject of it.

But how can any man but choose to become a subject of God's Kingdom? Is he not of necessity a subject of it already?

Our consciences tell us we are the subjects of God's Kingdom. We realize every day of our lives how strongly its laws bind us. We cannot break a single one of them without feeling the bad results of our action.

This is the great contradiction of our lives. No theories can rid us of it.

Man can enter into the Kingdom of God only through the return of his spirit to its allegiance.

3:7, 8. "*Do not wonder because I told you: You must be born from above. The Spirit breathes where he wishes.*"

We have adopted this rendering because of the 370 times of the use of the original of the word rendered "wind" in King James' version, it is nowhere else but here so translated. Why should it be rendered "wind" and then immediately afterwards in the very same verse be rendered "Spirit"?

Again. There is another word for "wind" in the Greek. This occurs 31 times in the New Testament. S. John uses it in his sixth chapter. Would he not in all probability have used this latter unambiguous word in this verse if he wanted to convey that meaning? Why should he use the same identical word in two different meanings in the very same verse?

The rendering of both words in the eighth verse by the same word in English, as here done, has the support of much learning, critical acumen, and spiritual insight. It rests on two of the greatest of the Fathers, Origen and Augustin, two of the most learned of modern scholars, Albrecht Bengel and F. D. Maurice.

As F. D. Maurice so well says. "What need is there here to introduce the sighing and soughing of the wind to make our Lord's explanation clearer and more forcible? We should rather understand him to say: All the breathings of God's Spirit are free. They are never fixed and fettered by material or mechanical conditions. You hear

his voice continually. But whence the Spirit comes, whither he is going, you know not. So is it with him that is born of the Spirit. You cannot perceive the process of birth. You hear the voice which indicates the birth. But how the spiritual being came to be what he is, you know not."

3:16. "*For God so loved the world that he gave his only begotten Son.*"

Can we have anything more than such a gift as this to teach us what the nature of God really is?

The dread power that man has ever conceived,—that is not God. The pursuing vengeance sin has ever imagined,—that is not God. The unsatisfied anger sacrifice has ever suggested,—that is not God. No, not at all. None of these things is God. On the contrary, all that human thought has ever gathered of tenderness, of forgiveness, of love, in the relation of father to child—all this, in the faintness of an earth drawn picture, all this and more also, is God to us.

4:34. "*My food is to do the will of him who sent me.*"

To do the will of God is indeed food and drink in the highest sense of those terms. For by this means alone can we get the supply of all our truest needs and the satisfaction of all our truest desires (Deut. 8:3; Matt. 4:4).

Analogies to this, and exemplifications of it are within the limits of every man's experience. Yes, faint as these sometimes are, they help us to learn something of what this spiritual sustenance was.

The command of duty, the cheering power of hope, the stimulus of success, such forces supply to weak and weary

nerves the vigor of new life. How often have they given to already overworked and thoroughly fatigued muscles the strength so much needed in an unexpected crisis!

Under such circumstances the soldier forgets his wounds, the martyr walks boldly to the lion or the flame, the worn out traveler still plods perseveringly homeward.

5 : 24. "*He who hears my word and believes in him who sent me has eternal life.*"

Eternal life is not to be gotten and to be lived at some future time. Belief in Christ and action in accordance with that belief is eternal life. Eternal life is a condition of life with reference to God and his truth. It is not a question of beginning and ending and length of time. It is simply a question of passing from the death of sin to the life of right thought, and word, and deed.

5 : 40. "*You do not wish to come to me.*"

The real hindrance to men's coming to Christ is here again traced to the will. The hindrance is moral, not intellectual. The result of a real willingness to know the truth is not problematical. It is sure and certain as the sun. "*You search because you think you have.*" "If you wished to come you would *really have.*"

The lesson here taught is very wide in its bearing upon the thoughts and actions of men.

It is to be learned in the closet rather than in the library, in trustful action rather than in scholarship and thought.

Religion is not philosophy. God has never become known to the world by intellectual knowledge. If an humble heart wills to become a scholar, God wills to become his effective Teacher.

6 : 29. "*This is the work of God, to believe in him whom he has sent.*"

Faith and work are one. As soul and body together make the one life of man so faith and work must go together to make his true spiritual life.

The energy of every work is in the faith which links the soul with God. The outcome of all faith is in the act which links the soul with man.

The work of life is faith. Faith works by love.

6 : 35. "*I am the bread of life.*"

Jesus here explains what he meant in verse 27, when he spoke of the food which endures to eternal life. The food is himself. The labor requisite for obtaining this food is faith. The expression, *bread of life*, means the bread which imparts life. In using the image of bread, Jesus alludes to his incarnation whereby "*that eternal life who was in the beginning with the Father*," became capable of being grasped and fed on by men.

But if this food is to nourish us, action is requisite on our part. We must *come*. We must *believe*. With glad and trusting eagerness the famished heart urged on by spiritual necessities must take possession of the heavenly food offered it in Christ Jesus our Lord.

6 : 48. "*I am the bread of life.*"

Bread is the visible form which contains and imparts the essence of life. The essence of life itself, however, is always unseen. So is it, Jesus means here to say, with the Father and the Son. God is the source of eternal life. The human nature of the Son of God is the visible form which contains and imparts this life to the souls of men.

It is now the time of the Jewish feast of the Passover. The Jewish families from all parts of the country are assembling to eat the flesh which tells of the deliverance from Egyptian bondage on the one hand, and on the other hand, of the birth of the nation's life.

Every day of the Temple service at this time tells of flesh given in sacrifice for sin and eaten in maintenance of individual life.

These words of Jesus uttered at this Passover and fulfilled at the next, announce a gift of his own flesh as the true Paschal Lamb, as the sacrifice for the sins of the world, and as the food and sustenance of the truest life of mankind.

The blood is spoken of as distinct from the flesh. This, of course, involves physical death. The eating of the flesh would itself imply the thoughts of sacrifice and of sustenance, the removal of the death penalty attached to sin, and the strength of life sustained by food. But the spiritual truth fuller and deeper is this. At least we can more readily see in it how the true element of life in the soul depends upon such communion with Christ as is expressed by drinking the blood itself. We must receive into the human spirit the Spirit of Christ represented by it. For with this alone comes the principle of our spiritual life.

No man really has spiritual life except in so far as he has received into the innermost source of his being the life principle revealed in the person of Christ.

This passes through and through his moral frame, like the blood traversing the physical organism. It is hidden from sight, indeed, in such a course, yet, nevertheless, passing from the central heart through artery and vein, it bears life in its course to muscle, nerve, and tissue. So is it, we

say again, with the divine principle of the Light of Life. Passing from the Eternal Light and Love of God, the heart of the universe, through the humanity of Christ, it traverses the soul of man, and carries life and energy to every part of the human personality.

7 : 17. "*If any one wishes to do his will he will get to know about the teaching.*"

Here again it is plainly shown that faith is not the result of a logical operation of the mind. It comes to the soul of a man only as a result of practical moral experience.

7 : 39. "*The Spirit was not yet given, because Jesus was not yet glorified.*"

The work of the Spirit really consists in causing Christ himself to live in the heart of the believer. It is evident, therefore, that the Spirit could not come till after the personal consummation of Jesus. For it is not a non-perfected Christ the divine Spirit was to communicate to humanity, but the God-man arrived at his full stature.

8 : 32. "*You will get to know the truth, and the truth will make you free.*"

Truth is not a system of instruction in the inmost citadel of its strength. It is a living power. It is not simply something written and spoken. It is something felt with the sensitiveness of living flesh and blood. It is something lived out in the life of a pure and unselfish character. By living such a life of truth a broader and deeper perception of truth is come to. Being true, such characters "in love grow up into him in all things, who is the head, even Christ."

Truth and a pure and noble character are one and the same.

8 : 33. "*We are Abraham's descendants and were never in bondage to any one.*"

In this verse we see the characteristic of all untruth. "They were never in bondage to any one." Bold, barefaced, effrontery. They can thus ignore so shamelessly the facts of their history because they would not learn the lessons these were meant to teach them. What was the Egyptian slavery? What was the Babylonish captivity? Why are they at this very moment carrying Roman money in their pockets, and paying Roman taxes ?

10 : 28. "*I am giving them eternal life.*"

As Jesus says further on in this Gospel, in his prayer to the Father: "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Eternal life is a condition of life, not some future existence in time and space. If we will have it, it is ours here and now.

10 : 34. "*You are Gods.*"

Every godlike function conferred by God and exercised in his name, places him to whom it is entrusted in a living relation to the Most High. It makes him share God's inspiration and constitutes him God's agent. In this way, whether the man is a king, judge, prophet, or one of the common people only, he becomes relatively a manifestation of God. For as Scripture declares on this point: "*In that day, . . . the house of David shall be as God, as the Angel of the Lord*" (Zech. 12 : 8).

11 : 25. "*I am the resurrection and the life.*"

He is the resurrection in the same sense in which he is

the "water of life" and the "bread of life." As in himself he supplied every need of spiritual hunger and of spiritual thirst, so Jesus declares himself to be the resurrection. He reveals in his own person all of the future life men have ever thought of or hoped for. He is himself the power that shall raise them up at the last day. He can, therefore, raise us up now.

He is "the life." From this very fact, every one in communion with him lives.

11 : 35. "*Jesus wept.*"

A "God in tears" may provoke the smile of the stoic and occasion the scorn of unfeeling faithlessness. But Christianity is not a gospel of self-sufficiency. Its message is not merely to the intellect. It is rather a salvation for the whole man and for every man. As a result the sorrowing heart of humanity has never seen the divinity of the Son of Man more clearly than when it has seen his divine glory shining through his human tears.

12 : 24. "*Except a grain of wheat falls into the ground and dies, it continues by itself.*"

We know that a grain of wheat must remain alone and not really live unless it falls to the earth. Though it contains in itself the germs of life, the life germs in the single grain can burst forth only through contact with the earth and its own death. It then gives life to blade and stalk and ear. Its death is its true life.

This is not only a law of the physical world. Christ here teaches that it is a law as well of the moral world. It is a law to which his own life is subjected. With him, too, life issues only through death. The moral power which is the life of the world finds its source in the death of the Son of Man.

12 : 25. "*He who loves his life will lose it. He who hates his life in this world will keep it to life eternal.*"

In self-sacrifice and death is Jesus' glory. There is in all human nature a principle which would seek as the highest good, the life of the body and soul, as distinct from the higher life of the spirit. It shrinks from sacrifice and death. The true principle of life, however, is of the spirit. To realize this spiritual life, it is necessary to sacrifice the lower physical and emotional life.

12 : 26. "*If any one serves me, let him follow me, and where I am there will also my servant be.*"

The point of the whole teaching of Christ in this place is missed unless we think of the Greeks as present. They had come as volunteer disciples. Do they know what discipleship to him means? Are they prepared to follow him in self-sacrifice? Do they esteem eternal life at such a price as to go through such a sacrifice to obtain it? This had been the condition of earlier discipleship. It is now laid down again for the second time as the only condition of true and loyal discipleship. Self-sacrifice is really self-salvation. Self-seeking is always very near to hatred of others. Often it is in reality at one with such hatred. Self-sacrifice, on the contrary, is always akin to love of others. Very frequently the two are the same. What that means stands out the more clearly when we remember that *Love is life.*

12 : 27. "*Now is my soul troubled.*"

Not a few would-be interpreters compel themselves to read into these words what is really not there.

The troubled soul of Jesus asks: What shall I say?

In this struggle is humanity struggling. In this victory humanity has won.

13 : 35. "*By this will everybody learn that you are my disciples, by the love you have for each other.*"

Jesus here gives his disciples an indication of their real and vital unity. They will always be linked to him and to each other in the bond of love.

The apologists of the first Christian centuries delighted to appeal to this striking fact. The common love of Christians was an entirely new thing in the history of mankind.

14 : 11. "*He will give you another Helper.*"

The word in the original Greek translated here in King James' version, "*Comforter*" is literally a passive form and means "*called towards.*"

Origen and Chrysostom were the first to interpret the word as meaning "Comforter." Their influence resulted in the adoption of this meaning in the Latin Vulgate through which it became the established rendering in all the English versions.

To-day, however, it is acknowledged that the passive form of the word should have a passive meaning, "he who is called as a support or upholder."

14 : 17. "*The Spirit of truth.*"

This expression serves to explain what Jesus means by the "Helper."

Teaching by the medium of language can give only a meagre and partial idea of divine things. However skilfully a medium might be used, it can produce at the most only an image of the truth in the mind of the hearer. It is for this reason Jesus compares the instruction he has been

giving them, to the teaching of truth under the form of illustrations (S. John 16 : 25).

To receive the spirit of truth into heart and soul, on the other hand, a moral preparation is necessary. The soul in which he comes to dwell must be withdrawn from the sphere of profane things. Accordingly Jesus has just reminded his disciples of this important requisite. "Keep my commandments," he has just enjoined upon them, and here again he has said of the Spirit that the world cannot receive him.

Heretofore, Jesus living *with* the disciples had been their Helper. Hereafter they are to have the Helper *in their own hearts*. The Helper will still be Jesus, but Jesus, not according to the flesh, but according to the Spirit (S. John 15 : 26; 16 : 13; 1 S. John 5 : 6).

14 : 20. "*In that day you will learn that I am in my Father.*"

They have asked for a manifestation of the Father. They are here reminded again that the Spirit should so bring the life of Christ to their heart that in it they would recognize the manifestation of the Father. They need seek no longer for a showing forth of God from without. For in the depths of their inmost lives they can cry: "Abba, Father."

14 : 21. "*He who has my commandments and is keeping them is the one who is loving me.*"

In these words we see the successive degrees which lead up to the full showing forth of Christ in the hearts of men. The first step is the moral apprehension and practical observance of our Lord's commandments.

The next step is the practical receptivity of the Father's

love. He who loves Christ possesses this, and so there is a special sense in which the Father loves him.

14:24. "*He who does not love me does not keep my words.*"

Jesus has already shown how the Father and the Son can take up their abode in the hearts of the believers. He now shows why they cannot take up their abode in the hearts of those of the spirit of the world.

He who does not love Christ does not keep his word.

Christ's word is the Father's also. He who has rejected the love of God as revealed in his Son has of himself closed the channels of communion with God. God cannot dwell with him because there is nothing in him which can be receptive of the Divine Presence.

15:2. "*Every branch which bears fruit, he keeps trimming.*"

Every fruitful branch must be trimmed. In the spiritual training of Christ's disciples, natural impulses and affections must be checked. Everything detrimental to their growth in grace must be removed from their lives. Everything which can misdirect or weaken the energy of the spiritual life and diminish its fruitfulness must be taken away even though this can be done only by a pang as sharp as the edge of the pruner's knife.

15:4. "*The branch cannot bear fruit by itself.*"

The branch apart from the vine has no original source of life. So it is in the spiritual life of men. Apart from Christ, they have no original source of life and fruitfulness.

15:11. "*That my joy may be in you.*"

The joy here referred to is the joy which Christ himself

possessed in the consciousness of his love to the Father and of the Father's love to him.

The brightness of that joy lit up the darkest hours of his human life. It is his will that it shall light up theirs. In the consciousness of their love to God and of God's love to them they shall have a joy which no sorrow can ever overcome.

15 : 17. "*I give you these commandments so that you may love each other.*"

The work which Jesus exhorts to, is all love. It is love in its hidden source, the love of the Father. It is love in its first manifestation, the love of Christ. It is love in its full outpouring, the love of believers for each other. Love is its root, its stem, its fruit.

16 : 12. "*You cannot bear them now.*"

The fact that there were truths Christ himself could not teach is a lesson men who profess to teach in his name have altogether too seldom well learnt. S. Paul found in it a good rule for his own practical guidance. He was not forgetful to feed men with milk when they could not bear stronger food (1 Cor. 3 : 2).

16 : 14. "*He will take of mine and will announce it to you.*"

We are not to understand by this that the revelation of Christ as he made it himself was imperfect. Nothing was wanting in his revelation of God. It was want of understanding in his disciples to take it in. This is what necessitates the coming of the Holy Spirit to make his revelation to be appreciated. By illumining the heart, the Spirit brings home to it the things of Christ, and opens the eyes of its

understanding to know him whom to know aright is life eternal.

17:6. "*I made known thy name to the men thou gavest me.*"

The name of God, "Jehovah," was an object of so much fear among the Jews they did not dare to pronounce it, and when they came across it in the sacred text they supplied its place with "Adonai." Jesus has dissipated these fears and has revealed to men the great fact that the proper and true name of the Divine Being is "Father," and he has shown us that our Father's chief attribute is love.

17:15. "*I am not asking thee to take them out of the world.*"

The Christian ideal is not freedom from work. It is strength to do it. It is not freedom from temptation. It is power to overcome it. It is not freedom from suffering. It is strength to endure it, nay, rather, it is joy in an abiding sense of the Father's love. It is not absence from the world. It is grace to make it the better for our life and daily presence in it.

17:21. "*That the world may get to know that thou didst send me.*"

The union of believers with God and with each other is the proof of the divine origin of Christianity. By the sight of this union the world is to be led to believe in Christ. The brotherhood of Christians has always been the witness of their common Fatherhood in God. The divisions of Christians on the other hand, declares plainly their weakness and furnishes excuse for the world's not believing in Christ.

See note on 13:35.

18:6. "*They went backward and fell to the ground.*"

Guilt trembles before the calmness of innocence. Man falls to the ground in the presence of God.

Once before it had been said by Jesus' enemies: "Never did a man speak like this man." They had returned without their prey. Again they have come to take him by force. Conscience paralyzes their evil intentions. They fall before him as the trees of the wood before the blast.

He surrenders to them, however, because his time has come.

18:9. "*Of those thou hast given me I lost not one.*"

It is quite remarkable that in the terrible drama now begun not one of the disciples was arrested nor made to suffer with his Master. To the end, it is Jesus' will to shield them and to be the only one to undergo the wicked treatment and the death following. It is only after Calvary, the disciples have to follow the way of sorrow and become martyrs to his cause.

18:37. "*For this purpose have I come into the world to bear witness to the truth.*"

Jesus founds his Kingdom among men by his prophetic work. THE TRUTH is the sceptre he holds over the earth. This mode of conquest is directly opposite to that by which the Roman dominion was gained. So that, as in 12:25, the judgment of the genius of Greece is declared, here, too, is found the judgment of the genius of Rome. Here is the formal accomplishment of S. Paul's saying: "The spiritual man judges everything."

18:38. "*What is truth?*"

Pilate's exclamation appears to be but the profession of

a frivolous scepticism. It is such a scepticism as is often met with in the man of the world, and more especially in the worldly minded statesman.

If Pilate had seriously sought truth, this was the time to find it. He could not have turned away from Jesus so unceremoniously and abruptly.

19 : 6. "*Take him yourselves and crucify him. For I find no cause for a charge against him.*"

Three years did not pass before Vitellius, proconsul of Syria, sent Marcellus to take charge of affairs in Judea, and ordered Pilate to Rome to clear himself of accusations brought against him. The terrors to which he had succumbed in sacrificing Jesus became realities. Condemned, deprived of his property, he was exiled. On the banks of the Rhone at Vienna there is still pointed out a high pyramid which passes for the tomb of Pilate. According to certain traditions it was there, pursued by remorse, the exile violently ended his life. Other legends represent him as finding in his misfortunes the favor of Jesus. And so the Abyssinian Church places him among its list of saints.

20 : 17. "*Do not keep clinging to me.*"

The tense of the verb is present. In the original, therefore, it has not reference to a single act, but to a continuous habit.

The fact is, Magdalene's act supposed a condition not yet accomplished. He had not returned to earth to abide permanently with his disciples. For he had not yet ascended to the Father. The permanent union with him we are to enjoy is in his presence in the soul. The spirit of Mary Magdalene's act, on the contrary, would prevent such a presence.

The coming of the Helper depends upon Jesus' going to the Father. Magdalene is clinging to the visible presence. And how many of us are loath to learn the truth so hard to learn: "It is expedient for you that I go away."

20:19. "*Peace be unto you.*"

These well-known words of greeting would come to the disciples now as Mary's name came to her as seen in verse sixteen of this same chapter. As the familiar tones fall upon the ear, they bring the assurance of the beloved Teacher's presence.

The words bear also another message to them. They come as the voice of one from the world of spirit. The living have often before tried in vain to see into the darkness beyond the grave. Now the living has once for all penetrated that darkness, driven away its fear, and brought back the message of peace. Here is the message of the conqueror of the grave, the declaration of the victory over sin. It is the message of an at-one-ment between God and man. And so as the declaration for all mankind it has come through the Apostles of peace to all the sons of men.

See also note on 14:27.

20:21. "*Just as the Father has sent me out, I also send you.*"

The disciples stand in the same relation to Jesus as he stands to the Father. He declares to them, and they are to declare to the world in his name, the fulness of the Father's love, the peace between man and God witnessed to in his life and death.

Jesus and the disciples stand also in the same relation to the world. The world will hate, persecute, and kill them as it hated, persecuted and killed him. They are sent as he

was sent, however, and they will find in his presence in their souls, the support and peace needful for strength and encouragement to carry on the work in hand.

"*Receive the Holy Spirit.*"

The natural meaning of these words is: "Receive an outpouring of the Spirit." This is not simply a promise of the gift of the Spirit. Neither is it the outpouring of the Spirit in its fulness. It is an earnest of that outpouring which is to take place at Pentecost.

20 : 30, 31. "*Many other signs did Jesus do in the presence of the disciples, which are not written in this book.*"

It has not been S. John's intention to give a complete and exhaustive picture of the life of Jesus. From the great mass of facts he can lay his hands on, he selects only those appropriate to that side of his life he wished to bring into prominence with reference to what others have said and written.

I. S. JOHN.—NOTES.

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This Letter is not addressed to any particular Church or individual, but to the whole Church throughout the world. It is as suitable to the Church in America at the beginning of the twentieth Century as it was to that of Ephesus in the first.

Introduction.

1 : 1–4.

Like the first eighteen verses of his Gospel, so these four verses form the introduction to this Epistle and like them again they have the same kind of Hebrew Parallelism.

Like the introduction to the Gospel, so this introduction, tells us that what the Apostle intends to write about is *the Word of Life.* The authority on which the Apostle writes is also given. It is his own personal experience. The purpose is also here given. It is to complete his and their happiness.

The construction is somewhat involved and prolonged. The four verses form three stanzas. The first and third give the complete sense, and are as strophe and anti-strophe to each other. The second is a digression in the way of explanation.

Throughout this section S. John uses the plural as speaking in the name of the whole Apostolic body of which he was the last surviving member.

1 : 1. *"What was from the beginning."*

The similarity here to the opening of S. John's Gospel is noteworthy. But the thought is somewhat different. There the point is that the Word existed before the creation. Here it is that the Word existed before the Incarnation.

Was.

This does not mean, *came into existence.* It means was already existing. Christ *was* from all eternity. Antichrists *have arisen in time.*

What we have heard.

With these words we pass from eternity to time.

What we have seen with our eyes.

Note the climax. Seeing is more than hearing. Then in the next line the thought of having time to look at Christ and then to handle him brings the climax to completion. In other words, we see here the purpose of the Apostle with the full force of the language at his command to insist on the reality of the Incarnation. He speaks from personal knowledge, he tells us, and that knowledge is based on the combined evidence of all the senses. Compare S. John 1 : 14.

What we looked at and our hands handled.

In the use of the word *handled* we have here a clear reference to the risen Christ (S. John 20 : 27). This reference is the more noteworthy because the fact of the Resurrection itself is not mentioned in this Letter.

The argument here has special force as coming from the Apostle who had lain on the Lord's breast. No greater proof of the reality of his body before and after his resurrection could be given.

About the word, the Life.

Word has the same meaning as it has in S. John's Gospel.

It means the Son of God, in whom had been hidden from eternity all that God had to say to man, and so he was the expression of the Nature and Will of God.

And tell you the Life, the eternal.

The repetition of the article brings forward separately and distinctly here the two notions of life and eternity.

This is a characteristic expression of S. John's. But this fact is not so well understood as it ought to be from the fact that "everlasting" has so often been used in place of it.

Eternal life with S. John has nothing whatever to do with time. It depends altogether on our relation to Jesus Christ. He tells us over and over again that eternal life can be possessed in this world. See 3 : 15 ; 5 : 11, 13, 20. He never applies "eternal" to anything but life, except in Rev. 14 : 6, where he speaks of an eternal Gospel.

3. "*What we have seen and heard we tell you also.*"

The ideas of this half of the sentence is not the same as that contained in verse one. The first stanza brings out the thought of *what* the Apostle has to declare. This stanza brings out the thought of *why* he declares it,—to promote mutual fellowship.

The thought here expressed is not carried out in this Letter. So we shall miss the purport of it if we do not bear constantly in mind that it was written as a companion of the Gospel.

That you also may have Communion with us.

Compare S. John 17 : 11. Christ's prayer and S. John's purpose were one and the same.

And with his Son Jesus Christ.

Two fundamental truths are here clearly laid down at the outset,—the distinctness of personality and equality of

dignity between the Father and the Son; the identity of the eternal Son of God with the historical person Jesus Christ.

God is Light.

1: 5–2: 28.

This section is largely directed against the Gnostic teaching that to the enlightened man all conduct is morally indifferent. Against every form of this teaching the Apostle never wearies of declaring the divine truth committed to him.

The character of a man's conduct always shows whether he is truly enlightened or not.

1: 5. "*And the message which we have heard from him is this.*"

Here again is a striking parallel between the Gospel and this Letter. After the introduction in the Gospel (S. John 1: 19) the sentence with which the main story begins is similar in form to this which begins the main part of this Letter.

God is light.

This is the subject of the first main division of the Letter as "God is Love" is of the second. This verse stands in the same relation to the first great division of the Letter as the first four verses do to the whole of it.

No one tells us so much about the nature of God as S. John. Other writers tell us what God does and what attributes he possesses. S. John tells us what he is. There are three statements in the Bible which stand alone as revelations of the Nature of God and they are all in the writings of S. John: "God is spirit," "God is light," God is love" (S. John 4: 24; 1 S. John 1: 5; 4: 8).

As the result of God's light we have intelligence and holiness. Compare 2:13, 14, 21, 27; 3:3.

There is no darkness at all in him.

In the introduction to S. John's Gospel we have the same great thoughts in succession as here: Word, life, light, darkness.

S. John is here laying the foundation of Christian ethics, and the very first principle he would have us learn is that there is a God who intellectually, morally and spiritually is *light.*

1:6. "*Keep going about in darkness.*"

A life of moral darkness can no more have communion with God, than a life in a coal mine can have communion with the sun.

1:7. "*As he is in the light.*"

A life of moral light involves not only communion with God but also with our brother men.

2:1. "*My little children.*"

This does not mean to indicate that he is addressing those young in years. It is a term of endearment.

He has shown that even Christians commit sin. Now he goes on to point out the remedy for sin and to exhort us to keep from it.

And if any one sins.

S. John is not here intimating to the intending sinner that sin is a light thing. He is rather speaking to the penitent sinner. He is telling him that sin is not irremediable. Sin and its remedy therefore are stated in immediate proximity, just as they are found in life.

Not for ours only, but also for the whole world.

Here again we have a thought analogous to what is found in the Gospel. Compare S. John 17:20–23; 4:24; 1:29. Believers have no exclusive right to the merits of Christ. There is no Pharasaic exclusiveness in any true followers of Christ, nor indeed can there be.

2:3. "*By continuing to keep his commandments.*"

Divorced from holiness of life no enlightenment can be a true knowledge of God. In other words, in morals, knowledge without practice is worthless. Not pure speculation alone, but true and right conduct, is the aim of every philosophy worth the name, as well as of every theology.

There is then only one infallible way of proving to ourselves that we know God, and that is by doing his will in sincerity and in truth.

2:11. "*The darkness has blinded his eyes.*"

Animals kept in the dark become blind. This has often happened to ponies and mules kept constantly in coal mines. The organ never used loses its power. It is the same in the moral sphere. The conscience which is constantly ignored at last ceases to act.

2:13. "*You have overcome the wicked one.*"

Compare S. John 16:13, and remember that throughout both the Gospel and this Letter, S. John always regards eternal life as a prize already won by the believer (S. John 3:36; 5:24; 6:47, 54; 17:3).

2:14. "*What God told you continues in you.*"

Here is an echo of S. John 15:7. This is the secret of

their strength and the source of their victory. They conquer because they are strong and they are strong because what God told them is in their hearts. God's will as revealed in Scripture is a permanent power within them.

2 : 15. "*Do not love the world.*"

So speaks S. John here. But in his Gospel he tells us God loved the world. Why should we be told not to do what God did? We are not. World is used in two different senses in each place. God does not love the world we are told not to love. He cannot love what is here referred to as the "desire of the flesh, and the desire of the eyes, and this life's love of display." He does, however, love men, no matter how hostile to him they have become, and so must we. Compare S. Matthew 6 : 24 with what is here said and 1 S. John 4 : 4.

2 : 24. "*Let what you heard—continue in you.*"

The word here translated *continue* is translated by three different words in King James' version, *abide*, *remain*, *continue*. In S. John 1 : 39; 6 : 56; 14 : 10, 17, it is translated *dwell*. In the same Gospel 4 : 40; 21 : 22, 23, it is translated *tarry*. In the same Gospel 6 : 27, it is *endure*. In the same Gospel 14 : 25, it is *be present*. By doing this the King James translators lose the emphasis gained by repetition which is one of the prominent characteristics of S. John's style. They also fail to convey to the American mind a characteristic expression of S. John's style of deep and precious meaning.

2 : 27. "*You do not need any one to teach you.*"

S. John is writing to well instructed Christians. He is

not writing to give them knowledge of the first principles of Christ, but to confirm and enforce what they have all along known.

God is Love.

2 : 29–5 : 12.

3 : 1. "*Love.*"

This is the key-note of this whole section.

The children of God.

We must not confuse S. Paul's expression "sons of God" with S. John's "children of God." Both Apostles tell us the fundamental relation of believers to God is a filial one. But S. Paul calls our attention to the legal side, S. John to the natural side. The latter is the closer, and yet we are not to overlook the fact that according to Roman Law adoption was absolutely equivalent to actual parentage.

3 : 4. "*Whoever keeps sinning keeps acting lawlessly.*"

Sin and lawlessness are convertible terms.

3 : 6. "*Whoever continues in him does not keep sinning.*"

This does not mean the Christian never sins. The Christian does sometimes sin (1 : 8–10). It simply means what it says. The Christian does not *keep sinning.*

What S. John here puts forth as a series of aphorisms, which mutually qualify and explain each other, S. Paul puts forth in a dialectical argument (Rom. 7 : 20; Gal. 2 : 20).

3 : 9. "*He cannot keep sinning.*"

It is a moral impossibility for a child of God to go on sinning. It is only because of the imperfection of our childhood in Christ that any sin at all is possible in us.

3 : 10. "*The children of God are made known.*"

A man's principles are invisible. Their results in action, however, are open to all. Compare S. Matthew 7 : 16–20.

He who does not keep loving his brother.

To love God is to love our brother. Compare Galatians 5 : 14.

3 : 14. "*We know we have passed out of death into life because we love the brothers.*"

Love means life. Hate means death.

It was Cain who passed from life into death. Abel really entered into life. And so it is very truly written of him : "Although he is dead he is still talking to us." And so as Philo so well puts it, "Cain really killed, not his brother, but himself."

Left to himself, man naturally falls into selfishness. This involves enmity towards those whose claims clash with his. To love others, notwithstanding this, is proof that this natural state has been left. Life and love are two aspects of the same fact in the moral world, as life and growth are in the physical. The one marks the state, the other the activity.

3 : 15. "*Whoever is a hater of his brother is a murderer.*"

S. John here passes from love to hate. There is no neutral ground. All is either light or darkness, of God or of the evil one.

A Christian can be neither loving nor hating, any more than a plant can be neither growing nor dying.

The motives of the hater and of the murderer are the same. The fact that one is deterred by laziness or fear from carrying out his hatred into homicidal action, and the other is not, makes no difference in the moral character of the

men, though it makes all the difference in the eyes of the law. This assertion is only applying to the sixth commandment the principle which the Lord himself applies to the seventh (S. Matt. 5 : 28).

3 : 16. "*It was in this way we came to know love.*"

We have got our knowledge of what love is in the concrete example of Christ's self-sacrificing life and death. Christ is the archetype of self-sacrificing love. Cain is the same of brother-sacrificing hate. Love and hate are known by their deeds.

3 : 22. "*Whatever we ask we receive from him.*"

When a good conscience gives us boldness towards God our prayers are granted, because children in such close relations to their heavenly Father cannot ask anything contrary to his will.

3 : 24. "*He who keeps his commandments continues in him.*"

Here again the Apostle insists on the main principle of his exposition of Christian Ethics. Conduct is not only not a matter of indifference. It is all important. We may possess many kinds of enlightenment, intellectual and spiritual. But there is no union with God, no true and genuine knowledge of him, without *obedience* to his will.

From the Spirit.

This is the source from which all true knowledge comes.

4 : 1–6. This section is an amplification of the verse which immediately precedes it.

4 : 1. "*Do not believe every spirit.*"

The Apostle has just been speaking of the Spirit by whom

we come to know that God is dwelling in us. He now intimates there are other spirits also who need to be put to the test. In those days as in this there were men who were turning the faith in spiritual influence to an immoral and mischievous account.

There are myriads of influences about us continually which do not act upon our senses but upon our spirits. They do not proceed from things which may be seen and handled, but from the spirits of men. On week days as well as on Sundays we are subject to the same kinds of spiritual influences. But many of these are not good. Many of them are not real. They are either the delusions of fanatical enthusiasts or the lies of deliberate impostors. We must therefore put them to the test. We must also remember that spiritual or wonderful powers are no absolute guarantee of the possession of truth (Deut. 13: 1–5). We are not to judge of teaching by wonders but wonders by teaching (Gal. 1: 8).

4: 4. "*Have overcome them.*"

The Christian's work in this world is to conquer the worldly spirit abroad in it. He must fight manfully against that view of life which ignores or disgraces God. He must contend unceasingly against every moral evil and intellectual falsehood which is organized and marshalled by the great enemy of our salvation.

4: 6. "*He who is getting to know God keeps hearing us.*"

Here we see coming to the surface that quiet confidence of conscious strength which underlies the whole of this Letter as it does also the Gospel.

4 : 7. "*Beloved, let us keep loving each other.*"

For the third and last time the Apostle introduces the subject of brotherly love (3 : 10–18; 2 : 7–11).

Whoever keeps loving has been begotten by God.

God is the source of all love. So whatever love a man has comes from God.

4 : 8. "*God is love.*"

This is the third of S. John's great statements concerning the nature of God : God is Spirit (S. John 4 : 24); God is light (1 S. John 1 : 5), and God is love.

Of the three great truths this is the last but at the same time the first, first in importance, first, because without it the others are as nothing to us, first, because it not only makes his nature far more clearly known to us, it brings him very close to us. By it the Spirit is shown to be a personal being, the Light partakes of warmth and life.

To the heathen world God is a powerful, terrible, and often a cruel being. His wrath must be deprecated. His ill will must be placated. To the Israelites of old he was a just and a jealous God. He was, indeed, also merciful. Yet nothing more was known of his inmost being than "I am that I am."

To the Christian alone is he known as Love.

In no book of the New Testament does this word love occur so often as in these two and a half chapters (3 : 1–5 : 12). In no book of the New Testament, except the fourth Gospel does the verb to love occur half so many times as here.

"If nothing were said in praise of love throughout the pages of this Letter, if nothing whatever throughout the other pages of Scripture, and this one thing only were all

we were told by the voice of the Spirit of God, '*For God is love*'; nothing more ought we to require" (S. Augustin).

4 : 11. "*We also ought.*"

As children of God we must exhibit his nature. We must follow his example. We must love those whom he loves.

4 : 12. "*His love is perfected in us.*"

Our love for God is developed and perfected by our loving each other.

4 : 17. "*Just as he is so also are we in this world.*"

Our assurance with regard to the judgment is not presumption, because we have become in character like Christ. He need never fear the judgment of Christ who by loving has become like Christ.

Love moves towards others in the spirit of self-sacrifice. Fear shrinks from others in the spirit of self-preservation.

Perfect love excludes fear and fear prevents love from being perfect. Yet no believer's love has ever been so perfect as to entirely banish fear. But every believer experiences that as his love increases his fear diminishes.

But it is to be remembered that servile fear is altogether different from the childlike awe, which is a necessary element in the creature's love for the Creator. And yet even servile fear is sometimes necessary as a *preparation* for all true love of God.

4 : 20. "*Whom he has seen.*"

His brother has been in sight and remains in sight. God has been out of sight and remains out of sight. "Out of sight out of mind" is a saying which holds good in morals

and religion as well as in society. And if a man fails in duties which he has ever before him and are easy, how can he persuade us to believe he is performing those duties which are out of sight and are hard?

God has commanded us to love our brother men. If we really love him then we will love them (Deut. 6:5; Lev. 19:18; S. Luke 10:27; S. John 14:15).

5:1. "*Whoever keeps believing that Jesus is the Christ.*"

To believe that Jesus is the Christ is to believe that one who was known as a man fulfilled a known and divine mission: that he who was born and was crucified is the anointed, the Messiah of Israel, the Saviour of the world. But, as S. Augustin so well remarks, belief without love is the belief of a demon.

5:5. "*Not with the water only, but with the water and with the blood.*"

Christ came, not merely to purify by his baptism, but to give new life by his blood. "For the blood is the life."

This Letter is the companion treatise of the Gospel.

5:8. "*Those who are bearing witness are three.*"

The Apostle is here answering the misgivings of those who fancied that when he, the last of the Apostles was gone, the Church would possess only second-hand evidence as to the person and mission of the Christ.

5:11. "*This life is in his Son.*"

Eternal life has its seat and source in the Son. He is the Prince or Author of life (Acts 3:15).

Conclusion and Summary.
5 : 13–21.

5 : 14. "*And the boldness which we have.*"

For the fourth and last time the Apostle touches on the subject of the Christian's boldness. Twice he speaks of it in connection with the day of judgment (2 : 28; 4 : 17); twice in connection with approaching God in prayer (3 : 21, 22; 5 : 14).

According to his will.

It is only when men ignorantly ask for what is not good for them their prayers are denied. Then they are not according to God's will.

II. S. JOHN.—NOTES.

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1–3. Like most of S. Paul's letters, the letters of S. Peter, S. James, and S. Jude, and unlike the first Letter, this Letter has a definite address and greeting.

1. "*The Elder.*"

It is on account of his age the Apostle speaks of himself thus.

To the chosen lady and her children.

It is not definitely known whether the word translated lady refers to an individual or to a community.

2. "*And with us it will be forever.*"

Here is an echo of Christ's farewell discourses (S. John 14: 16; 1 S. John 5: 6).

3. "*Favor, mercy and peace.*"

This same triplet of heavenly gifts occurs again, and in the same order, in the salutations of S. Paul to Timothy and Titus.

In truth and love.

These two words, so characteristic of S. John are key-notes of this short Letter.

4. "*Just as we received commandment.*"

Commandment is the third key-note of this Letter. Love, truth, and obedience, are the three leading ideas. They partly imply, partly supplement each other.

6. "*And the love is this.*"

In verse five obedience prompts love. Here love prompts obedience. This is no vicious logical circle, but a healthy moral connection.

Love divorced from duty will run riot. Duty divorced from love will starve.

10. "*Do not receive him into your house.*"

Charity must not be shown to one man in such a way as to do injury to another. Still less must it be shown in such a way as to do more harm than good to the recipient. And yet in our day and generation we need to be careful how we follow this teaching. Circumstances alter cases. Christianity in the first century was not likely to become hard and narrow by following such an injunction, and the instances in which it was to be followed were clean cut and plain. It is not always so to-day. It is better to err on the side of charity than on that of harshness and a total lack of Christlike sympathy.

12. "*Having many things to write to you.*"

There is a strong resemblance between this conclusion and that of the Third Letter. They were evidently written about the same time.

III. S. JOHN.—NOTES.

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1. Like the second Letter and most others in the New Testament, this one also has a definite address.

2. "*I am praying*," *etc.*

This verse is a model for all friendly wishes of good fortune to others.

7. "*Taking nothing of the heathen.*"

Hence the necessity for men like Gaius to help.

9. "*I wrote something to the Church.*"

This reference seems to be to a letter not now in existence.

The Church seems to be the one to which Diotrephes belonged.

10. "*Is casting them out of the Church.*"

Diotrephes seems to have had sufficient influence in some congregation to exclude from it those who received brother Christians of whom he did not approve.

11. "*He who keeps doing good is of God.*"

Such a one has God as the source of his moral and spiritual life. He is a child of God.

12. "*Demetrius has the witness of all men.*"

Diotrephes sets an example to be abhorred, but Demetrius sets one to be imitated. Who Demetrius was we know nothing further. That he was the silversmith of Ephesus who caused S. Paul so much trouble, now become the fellow-helper of those he once persecuted is only the barest conjecture, yet one worth mentioning because of its furnishing a possible parallel to S. Paul (Acts 19: 24).

And of the truth.

The witness given Demetrius was in the first place that of disciples. But there was another witness. This was the spirit of truth which guided and illumined them in their estimate.

14. "*Peace be with you.*"

Instead of the usual farewell we have here an ordinary blessing with Christian fulness of meaning. Compare S. John 20: 19, 26; 1 S. Peter 5: 14; Ephesians 6: 23; 2 Thessalonians 3: 16; Galatians 6: 16.

By name.

This phrase occurs in the New Testament in only one other place (S. John 10: 3). As shepherd of the Churches of Asia S. John would imitate the Good Shepherd and know all his sheep by name.

REVELATION.—NOTES.

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We had for a long time been personally quite convinced that the Revelation of S. John is a magnificent Poem, and that it ought to be printed entire in Hebrew Parallelisms, before our attention was called to Archbishop Benson's posthumous work, "The Apocalypse, A Study." We had not only been so convinced, but we had actually arranged a great part of it in parallelisms, but we had not the boldness to apply it to the whole work. We have adopted his general arrangement of acts and scenes.

1 : 3. "*Blessed is he who keeps reading.*"

This is the first of the seven benedictions of the Apocalypse (1 : 3; 14 : 13; 16 : 15; 19 : 9; 20 : 6; 22 : 7; 22 : 14).

4 : 2. "*There was a throne set in heaven.*"

See Introduction under Scene.

There is a description of the throne of God in the book of Enoch 14 : 17–23 very much like this. S. John may have read it. Compare Jude 15; Ezekiel 1; Daniel 7.

Some one sitting on it.

Compare Micaiah's speech (1 Kings 22 : 19).

The enthroned one is not named. This is in accord with the Jewish reluctance to name Jehovah.

The thought of the enthroned one is kept before us through the whole book (5:1, 7; 6:15; 20:11; 21:5). We are reminded that the great world drama moves forward ever under the eyes of the Great All-Ruler.

Compare Isaiah 6:5; Ezekiel 1:26, etc.; Daniel 7:9; Deuteronomy 4:12; Exodus 24:10, 11; 33:23.

4:4. "*Twenty-four elders.*"

In the similar vision of Ezekiel no human beings are seen. Their appearance here is significant. They are the representatives of Christ's completed Church. They are the twelve tribes doubled, some say, to indicate the union of the Heathen with the Jewish Church, or, they are the twelve Patriarchs joined with the twelve Apostles, and so represent the true spiritual successors, as priests to God, of those twenty-four courses arranged by David (1 Chron. 24:1–19).

The same thought is touched on in the double song of Moses and the Lamb (chap. 15:3), and in the gates and foundations of the New Jerusalem (21:12, 14).

4:11. "*Worthy art thou our Lord and our God.*"

Here we have the praise of God the Creator by his creatures as such. In the next chapter we have the praise of the Redeemer.

5:8. "*Each with a harp and gold bowls full of incense.*"

It is not the Church alone which is interested in the revelation which will throw light on life's mysteries and the delay in the coming of Christ's Kingdom. The whole creation is groaning and travailing in pain while looking and longing for the great consummation. So here we see the four living creatures who represent creation joining with the

twenty-four elders who represent the Church, in the adoration of the Lamb who holds the great secret of life in the hollow of his hand. The harps represent the praises of the Church and the bowls of incense the prayers.

Incense held a conspicuous place in the ritual of the Temple. And so we read in Psalm 141 : 2, "Let my prayer be set forth in thy sight as the incense."

5 : 9. "*They keep singing a new song.*"

This is the first chorus, the chorus of the purchased possession.

5 : 12. "*The power, etc.*"

The praises ascribed to this book are either sevenfold as here, fourfold as in the next verse, or threefold as in 4 : 11 ; 19 : 1.

This is the second chorus, the chorus of the Angels.

5 : 13. "*And every created thing.*"

This is the third chorus; the chorus of the universe. The song of the "purchased possession," echoed by the hosts of angels, is now merged in the utterance of all. The song of praise rises from all quarters, and from every form of creation. The whole universe, animate and inanimate, join in the glad acclaim.

This idea is thoroughly Hebrew. The Hebrew mind delighted in representing every bird, every beast, every element of creation as joining with them in the praise of God. See the last Psalms. Compare also Philippians 2 : 10.

The two preceding songs were in honor of the Lamb. Here the Throned One and the Lamb are praised alike.

This linking of the Lamb with God as the Throned One is common throughout the book. See 6:16; 7:17; 19:6, 7; 21:22; 21:23; 21:1; 22:3.

6:1. "*And I saw when the Lamb opened one of the seals.*"

It is at this chapter the most difficult work of the interpreter begins. Many and various have been the interpretations of what follows, and only those who keep to broad and general principles can hope to keep close to the truth of what is from here on the burden of the seer's message.

The mission of Christianity is not to abolish all the evils of the earth at once and by external compulsion but only by degrees and through an internal conviction. And that not by means of peoples and nations and languages as a whole but through the individual believer.

The seals seem to speak a double message. To the world they say: "When the Son of man comes, will he find faith on the earth?" To the Church they say: "In the world you will have tribulation: but take courage, I have overcome the world."

There are two lines of thought in the world and they give rise to two apparently contradictory pictures. We are shown what the world would be if the principles of Christ were fully and universally accepted. On the other hand we see the world as it really is because men do not accept them.

The scenes which the seals unfold are the pictorial statements of Christ's utterances in S. Matthew 24:6, 7. The Church through them is warned to be ready for her mission of suffering.

6:1. "*And I heard one of the four living creatures, saying . . . Come.*"

The living creatures cry: "Come," and they are responded to by the coming of the horsemen.

As already seen the living creatures represent the whole of animate nature, that nature and creation of God which is groaning and travailing in pain together, waiting for the manifestation of the sons of God. They bid the pains and troubles come because they recognize them as the necessary precursors of creation's true King.

6:2. "*Conquering and to conquer.*"

This vision of the first horseman is the symbol of Christian victory. It was thus the early Christians ever pictured Christ. He had ascended up on high leading captivity captive. This faith in him was well and thoroughly placed. But their expectation was at fault. It was at fault in the fact that they did not allow time for the abomination of desolation to work. But war, famine, and death must intervene. It is through these the conquerer himself came. It is through these we must come.

6:4. "*And another horse came out, a red horse.*"

Here is a distinct and unmistakable declaration that we must look for wars and rumors of wars. The advent of the highest good does not bring peace, but a sword. In other words, peace of course is its ultimate goal to which it must of necessity come, but only through war, desolation, and destruction of everything that is radically opposed to it.

Here must ever be the true Christian's position with refer-

ence to war. It is an evil. But it is a necessary evil to the attainment of that which is good. So those who take part in war are not here condemned, nor anywhere else in Scripture. It is those who are the occasion of offenses.

6:6. "*A quart of wheat for a dollar.*"

The word translated a dollar was the average day's wage of an ordinary laborer and of a soldier. And so we think the nearest general equivalent among us to-day is a dollar.

The amount of food here mentioned was the amount of food sufficient to support a man for a day. This was a terribly high price for food. It suggests a very great scarcity as the result of a famine.

6:8. "*A pale horse . . . Death.*"

Hades follows ready to gather up the slain.

This scene is the darkest and most terrible. Single forms of death were before revealed. Now the great king of terrors himself appears. This scene gathers up in itself all the awfulness of the past scenes. It is the central scene of the seven and it is the darkest. It is the midnight of sorrows and acquaintance with grief. And so we often find the middle things of life particularly dark. So Bunyan places his valley of the shadow of death just midway between the wicket gate and the golden city. Dante seems to work from the same sort of hint and found his obscure wood and wanderings just midway along the road of life.

The vision deepens in its central scene, like the horror of darkness in Abraham's vision.

6:9. "*The fifth seal.*"

The voice which is now heard is not the cry of a groan-

ing world. It is the call of the oppressed and troubled Church. Where is the promise of that early vision of victory? The opening of this fifth seal is the answer. The Church must follow her Lord. As the glowing vision of Bethlehem with its "peace on the earth to men of good will," gave way to Gethsemane and the cry "My God, my God, why hast thou forsaken me?" so the glowing dream of a quick conquest over all evil in the earth must leave Christ's true followers and in its place must rise up the reality of an agonizing, persecuted Church, and the voice of its anguish must be heard: "How long, O Master!"

The seals, then, are the tokens that the victory of Christ's Church must be like her Lord's, a victory through *apparent* failure and certain death.

7:1. "*After this.*"

The two visions of this chapter 1–8; 9–17, each introduced by the same phrase, extend the opening of the sixth seal very considerably beyond that of the others. But they are really episodical.

The winds are emblems of trouble and judgment.

7:4. "*And I heard the number of those who were sealed.*"

There is always an appropriate symbolism in the numbers of the Apocalypse. Twelve is used as the number of those who in every age have been called out to witness for some truth which the world needed. The twelve tribes of Israel were the appointed witnesses of a pure theology and a pure morality in the darkest days of idolatry and sensual license. The twelve Apostles became the inheritors of a similar, though higher, spiritual work. The number twelve, then, stands for a world witness of divine truth. The

twelve multiplied by twelve, or the one hundred and forty-four thousand represent the growth into full numbers of the choice ones of God.

The arrangement of the names is significant. Of course they are here meant to signify the tribes of the true Israel of God. Judah comes first and Benjamin last. The other ten are included in them as an envelope stanza.

7 : 9. "*After this I saw, and lo, a great throng.*"

These are the same as those last seen, but under different conditions. Those were seen in tribulation. The sealing was a sign of security amid their trials. It was, as it were, the Church's Passover. These are celebrating their triumph. It is now, as it were, the Church's Feast of Tabernacles.

7 : 10. "*Salvation to our God.*"

Here is another sublime and holy chorus. This is the voice of rejoicing and salvation which is in the tents of the righteous. For the Lord, who is their strength and song, has become their salvation (Psalm 118 : 14).

7 : 11. "*And all the angels were standing round the throne . . . saying: Amen.*"

The great concourse of angels now add their "Amen" to the cry of the "purchased possession," and at once break out into a sevenfold ascription of praise.

The sevenfold doxology is specially appropriate here because it implies a divine completeness, for it is in this vision we are shown the close of the Church's agony.

8 : 1. "*And when he opened the Seventh Seal.*"

The visions of the seals are associated with the contents of the roll (chap. 5 : 1, 2). The book represents God's

purposes and principles of government in relation to the history of the world. The openings of the seals show us some typical scenes in the course of the world's history which are unfoldings of principles and truths in the great Book of Life.

8 : 2. "*And I saw.*"

The series of visions which is now introduced extend to the close of the eleventh chapter.

There is a marked correspondence of arrangement between these and the visions of the seals. As there, so here, there are introduced two subordinate visions towards the end of the series. The sixth seal was followed by the vision of the hundred and forty-four thousand and then by the unnumbered throng (7 : 1–8; 7 : 9–17). The sixth trumpet is followed by the vision of the little book and of the seven thunders, and then by the measurement of the Temple (10 : 1–11; 11 : 1–14).

The general intention of these interposed visions is simi lar. In both cases they give us an insight into the inmost life of the Church. The main visions give us more external aspects. The interposed visions show us the inner and more spiritual aspects. The openings of the seals show us the great outer features of world and Church history. The interposed visions of chapter seven show us the calm and the strength of the people of God. It is the same with the visions of the trumpets. The main visions give us the trumpet voices of God's manifold providences summoning the world to surrender to him. The subsidiary visions point to the witness and work of the true children of God and the more secret growth of the Church of Christ.

Another similarity between the seals and the trumpets is in the separation between the first four and the last three.

The first four trumpets, like the first four seals, are grouped together. The first four seals are introduced by the cry: "Come." The first four trumpets are followed by judgments on natural objects, while the last three are introduced by the thrice repeated cry of "Woe," and have so been called the "Woe Trumpets."

But while there is this correspondence of arrangement, the general import of the visions is very different. In the seventh seal we are brought to the eternal quiet of God's presence. We have been taught that the Church may find her way a thorny one but peace comes at last. After the seventh trumpet, however, it is not simply peace but triumph we are assured of.

The visions are not to be thought of as scenes of events chronologically succeeding each other. The one set shows us the way through trouble to rest. The other shows the way through conflict to triumph. The one set shows us the troubles which befall the Church because of the world. The other shows us the trouble which falls on the world because the Church is advancing to the conquest like Israel of old to the possession of the promised land.

8 : 2. "*The seven angels who stand before God.*"

These represent the complete circle of God's power in judgment. They are not to be taken literally. For just as the seven spirits are but symbols of the complete and manifold influences of the one Holy Spirit, the third person in the Trinity, so the seven angels are symbols of that complete and varied messenger force which God has continually at his command.

Seven trumpets.

The trumpet was used of old to summon the people to-

gether for worship, or festival, or war (Num. 10: 4-8). See also Exodus 19: 19; Numbers 29: 1; Psalm 81: 3. These seven symbolical trumpets have the same kind of announcements to make. But it is mainly as an alarm of war these revelation trumpets sound. The land of promise must be rescued from the tribes and peoples who are corrupting it. As the Canaanites of old had to be swept away lest their wickedness should spread abroad a moral death, so are the judgments of these trumpets sent out to undermine, to clear away, and finally to destroy, all the evil powers which are wasting the earth.

8: 3. "*And another angel.*"

There is no need to ask who the several angels are. They are but symbolical as the whole book is symbolical. These angels are symbolical of those agencies, whether personal, or natural, or supernatural, which are being employed by him who is sitting on the throne.

8: 6. "*And the seven angels . . . got ready to blow.*"

The aim of these visions seems to be to give the seer, and through him the Church at large, some idea of the general kind of events which always mark the decay of the kingdom of wrong, and the gradual establishment of the kingdom of our God.

The history of the world is not to be worked out in a hurry to suit the impatient desires of us children of men. It cannot be so for the very reason that it is a development and a discipline.

9: 10. "*And they have tails like scorpions, and stings. And in their tails is their power to hurt men five months.*"

These two lines complete the envelope stanza begun by the following two lines:

And they were not given authority to kill them
But to torture them five months.

The exigencies of the symbolism here are quite beyond the features of the ordinary locust. What the writer means to do is to show us a plague in which devastation, malice, king-like authority, intelligence, seductiveness, fierceness, and strength meet together under one directing spirit to torture men.

In the history of advancing truth there come times when confused and partial ideas of right darken the minds of men, so that out of the darkness emerge strange and mongrel teachings. The outcome of such teaching is war and tyrannous oppression. But those who have the seal of God on their foreheads cannot be fundamentally and permanently hurt. For the real sting of false conceptions is not in the havoc of open war. It is the wounded soul and conscience. From this part of the book, then, as from other parts of it, we can learn that it is subtle and plausible errors of teaching and of life which pave the way for the great world catastrophies and cruel revolutions.

9:11. "*Abaddon . . . Apollyon.*'

Abaddon is Hebrew for Destruction.

Apollyon is Greek for Destroyer.

The picture is vivid and forcible, and its full and certain meaning will be plain hereafter. But now the only sure thing about it is that it lets us see and realize the vehement and earnest way in which the sacred writers describe the subtle, venomous power of sin, and the merciless destructiveness of its work. Compare Romans 3:12–18 for S. Paul's description of the world-wide devastations of sin.

9 : 14. "*The four angels . . . at the great river Euphrates.*"

Euphrates was the great barrier between Jerusalem and Babylon which were natural foes to each other. It was the boundary line between the old and the new life of Abraham. It was the Rubicon of his spiritual history. The four angels loosed at Euphrates, then, signify changes analagous to disturbances on the great frontier between the spiritual city and the world city.

10 : 1. "*And I saw another strong angel.*"

Here begins the first of the two interposed visions in this part of Revelation corresponding with the two coming in after the opening of the sixth seal.

This first part (10 : 1–11) is the vision of the Little Book. The seer is commanded to eat it. From sweetness it turns to bitterness. Here is the token that the very fidelity he bears to God will cause him sorrow and dismay. For he is sent to witness unpalatable truths to the mighty men of earth who will not hesitate to bring distress upon him and every evil work.

But he has seen celestial visions and he knows that victory is sure.

The second interposed vision expands the same thought under different imagery. There is a Holy of Holies in the Church where the true witnesses of Christ are lightened with celestial fire and made strong as adamant for their work of peril.

10 : 2. "*And he had in his hand a little book open.*"

Three books are spoken of in the Apocalypse. The first is the book of the course of this world (5 : 1). The last is

the Book of Life (20 : 15 ; 21 : 27). Between these comes the ever open book of God's promises and the witness of his righteousness and power.

10 : 5–7. "*And the Angel whom I saw standing on the sea*," *etc.*

The gesture of the uplifted hand gives emphasis to the oath (Gen. 14 : 22 ; Ex. 6 : 8 ; Dan. 12 : 6–9).

The secret truth of God does not mean something which cannot be understood. It means a secret. But it means a secret which is to be made known.

Compare with the reference here to the *secret truth*, the *good news* and the *last* S. Paul's statement : "We shall not all sleep," etc. in 1 Corinthians 15 : 51, 52. It shows a decided union of thought between the two apostles and also throws light on the teaching about the first resurrection in Revelation 20 : 5, 6.

10 : 9. "*Take it and eat it up.*"

See Ezekiel 3 : 1–3 ; Jeremiah 15 : 16. This implies the complete mastering of the contents of the book till its principles are thoroughly familiar and loved (Ezek. 3 : 10). As the Psalmist says : "Thy words have I hid within my heart." He who would carry God's word to others must first of all himself "read, mark, learn, and inwardly digest it."

10 : 10. "*And I took the Little Book . . . and ate it up.*"

It was sweet to the taste but bitter to the stomach. It is always the same. The love of Christ constrains men but the very ardor of their affection brings them into tribulation. The flaming zeal to emancipate men from their sins stirs the

soul with a holy joy. But how sorely tempted they soon become to desist from their thankless task and battle no longer with the unexpected difficulties which constantly arise!

10 : 11. "*You must prophesy again.*"

Yes, difficulties arise constantly in the way of the herald of Christ's Cross, and all these will cause much bitterness in his soul. But he must not desist. He must prophesy still. For, while it is most sure that victory will come at last, it is only by such a means it can ever come. The kingdoms of this world will at length become the kingdoms of our God and of his Christ, but it will be through persecutions, apostasies, judgments. This is the sad vision he must reveal. But this very vision will lead to the unfolding of the more truly spiritual aspects of the Church's work and her conflict with the multiform spirit and power of evil.

Chapter 11 : 1–14.

We now come to the measuring of the Temple, the second of the visions here interposed.

No matter what corruptions invade the Church, this vision shows us, the kernel of the Church will never be destroyed. Out of her will always arise those who are true to the Master's commission, and their words are words of power.

As Jerusalem and Babylon have been considered as symbols so here the Temple and the court of the Temple are symbols. The Gospel has elevated the history and places of the past into a grand allegory. It has breathed into their dead names the life of an ever-present symbolism.

11 : 1. "*And I was given a reed like a rod.*"

The measuring here spoken of, like the sealing of chapter seven, is a sign of preservation during impending dangers.

11 : 2. "*And the court which is outside the Temple.*"

Our Lord had said Jerusalem should be trodden down by the heathen (S. Luke 21 : 24). The sacred seer here catches the thought and its deeper meaning. It is the treading under of sacred things when the beast power, or the spirit which actuates the lower world, tramples, like the swine, the pearls of divine grace under foot, and turns fiercely on those who gave them.

But there is a limit to this desecration: forty-two months. The same length of time is expressed in different ways throughout the book. Sometimes we have twelve hundred and sixty days as in verse 3 and in chapter 12 : 6. In other places forty-two months as here and in chapter 13 : 5. A similar period seems to be meant in chapter 14 : 14, where "time, times and half a time," may be a way of expressing three years and a half. The idea is taken from Daniel (Dan. 7 : 25; 12 : 7, 11).

This incorporation of the expressions used by Daniel reminds one that the laws and principles of God's government are identically the same in all ages. As a result of this, the principles which receive illustration in one set of historical events, receive similar illustrations in succeeding ages. So the words of Daniel were not exhausted in the age of Antiochus. Nor have the visions of the Apocalypse been exhausted in the overthrow of any one nation or the corruption of any single Church.

11 : 3. "*And I shall give authority to my two witnesses.*"

To understand the rest of this vision we must keep in mind the vision of Zechariah on which it is based (Zech. 4).

Throughout the whole time of the Church's profanation and distress there will never be wanting true witnesses for eternal righteousness and the government of God's good Providence. So we are always to keep in mind that there are ever abiding, if hidden, sources of divine and spiritual strength.

11 : 3. "*And I shall give authority to my two witnesses.*"

Two witnesses were required for competent evidence under the old dispensation (Deut. 17 : 6 ; 19 : 15), and so we have Moses and Aaron, Elijah and Elisha, Joshua and Zerubbabel. In the New Testament times our Lord sent out his disciples "two and two," as afterwards S. Paul and S. Barnabas were sent out by his Church. Two can give each other their mutual support. Two different characters are brought to bear on the same great work.

The prophesying extends through twelve hundred and sixty days, a symbolic period, yet corresponding to the duration of time of the witnessing for God of other great worthies. Elijah bore witness under rainless skies for the same length of time. Thus long did a greater than Elijah offer the water of life to the children of men.

11 : 7. "*And when they shall have finished their witness.*"

It is only after their work has been done the wild beast has power over them.

Every man has his day for work. Not till that day is over does the night come on when he can no longer work.

11 : 11. "*And after the three days and a half.*"

Compare Ezekiel 37 : 1–10. Our Lord's resurrection also must have been here in mind.

The grain of wheat dies, but it is only through that death it can bear its fruit. So among the children of men. The cause of truth and righteousness may seem dead for a while, but it must soon rise again into a newer and stronger life. So these witnesses rise again and then go up into heaven. They have been humiliated before their enemies. They also are exalted.

11 : 13. "*And in that hour there was a great earthquake*," *etc.*

Rejected reformation is now avenged in a violent revolution. The city which might have been purified with the welcome consent of its own will is now purged by the spirit of eternal judgment (Isaiah 4 : 4). Good is effected, even though it is only through fear. Salvation is wrought, even though it must be by fire.

11 : 14. "*The second woe is past.*"

The third of the woe trumpets, and the last of the seven trumpets, is now ushered in.

The end is not to be delayed any longer than after the sounding of this trumpet. This last woe trumpet, therefore, is the trumpet which will usher in the closing woe, and the finishing of the mystery of God. It brings us to the very end.

11 : 15. "*The kingdom of the world.*"

It is the *kingdom* of the world, it is to be noticed, not as King James' version has it "*the kingdoms*," which has become Christ's. The contest is not for separate nationalities,

it is for the kingdom of the world. It is a contest for the overthrow of the kingdom of evil and the establishment of the kingdom of good, that is, God. And he will reign forever and ever.

11 : 16. "*And the twenty-four elders . . . on their thrones.*"

These twenty-four elders represent the Church of God in all ages. They sit with Christ in heavenly places, even while they are toiling and sorrowing on earth.

11 : 17. "*We thank thee, O Lord.*"

The echo of the second Psalm sounds throughout this Chorus of grateful praise. It is a chorus of thanksgiving to God that the hour has come for the overthrow of the kingdom of evil, the manifestation of the Sons of God and the acknowledgment throughout the world of the sovereignty of the Lord and of his Christ.

The overthrow of that evil kingdom means woe to those who have supported it. The woe heretofore has been for the saints. Now it is for their enemies.

11 : 19. "*And the Temple of God was opened in heaven.*"

The Temple is opened to its very inmost recesses. Not the holy place alone is disclosed but the holiest of all. The secret abode of the safeguarded children of God is revealed. Now that the end has come there is no need that these should be hidden any more. So the ark of God's covenant is now clearly seen.

And out of the Temple or round about it, as round the sacred peak of Sinai, the lightnings are seen, and voices

and thunders are heard, tokens of that holy law which the power of the world had defiled.

12 : 1. "*And a great sign was seen in heaven.*"

The picture here drawn is of the Church, the bride of Christ. She is all glorious in her condition and in her surroundings. She rises superior to all changes and lays all lesser lights of knowledge tribute to her noble cause.

12 : 2. "*And she keeps crying out . . . in pain to be delivered.*"

All life dawns in anguish according to the ancient fiat (Gen. 3 : 16). But this is not all. There is an anguish of the Church which Christ laid on her. It is the law of her life that she must bring forth Christ to the world. It is not simply that she must encounter pain, but that she cannot work deliverence without enduring suffering. And so the Apostles continually realized.

12 : 3. "*And another sign was seen in heaven.*"

The dragon stands for some dread and hostile power antagonistic to the spread of the kingdom of Christ. Here is a fit emblem of him whom our Lord declared to be a murderer from the beginning. The red color is the color of blood and fire and so is a very fit symbol of slaughter and destruction.

With seven heads and ten horns and seven diadems, etc.

The dragon is one, yet diverse. He is an evil spirit diverse in the variety of his power. Compare 17 : 3, 7, 10, 12.

This picture represents all the varying forces and suc-

cessive empires which have opposed or oppressed the people of God, and sought to destroy their efforts for good. It is the spirit of evil at enmity with God.

And the dragon keeps standing before the woman.

The spirit of evil is ever on the watch to destroy the first beginnings of good. So Pharaoh was ever on the alert to destroy the offspring of Israel. So Herod kept watching his opportunity to destroy the Christ. It was the same spirit at work in those old heathen countries which practiced the exposing of young infants in the wilderness to the mercy of wild beasts and the weather or to die of starvation. The same spirit is on the alert to-day in all heathen lands. But last of all, and far worse than all, the same identical spirit is abroad in Christian lands, and not only so, but it is here where he is gathering his richest harvest. And both men and women who name the name of Christ are doing their best to assist him in his efforts to have it so.

12 : 5. "*And she was delivered of a son.*"

This boy is Christ. But though the basis of the vision is in the historical fact, the vision itself reaches over a wide area and is to teach us that there are irreconcilable principles at work in the world, and they are all to be traced either to the Spirit who is in Christ or to the spirit of the devil.

And her child was caught up to God.

Christ ascended into heaven where he was before, this reminds us, but it should also assure us, that precisely for this very reason all life in Christ is really beyond the power of the evil one.

Twelve hundred and sixty days.

This period corresponds in its length to the time during

which the witnesses prophesied. It is the period of the Church's witness against predominant evil.

12 : 7. "*And there was war in heaven.*"

This is one of those passages which have ever been regarded as more or less perplexing. It has afforded material for many poetic fancies and much speculative interpretation.

The narrative of the woman's flight seems to be suspended that this passage may be here inserted.

This vision, then, is the vision of the overthrow of the evil one by Christ. It shows us the death-blow given to the prince of this world by the Lord of Love and of Life.

12 : 10. "*Now is come the salvation, and the power.*"

The words of this doxology are like an echo of the Lord's prayer, or we might rather say an antiphon to it. Here the prayer "Thy kingdom come," is assumed as answered. It has come. But it is not the full establishment of the kingdom which is here described. It is rather the manifestation of it. We are now made to realize that Christ is King. The accuser of the brethren is thrown down. Of course then there is joy in the presence of God and also, as well, among men.

12 : 12. "*Knowing that he has but a short time.*"

The painful consciousness of defeat has roused a deeper and more obstinate rage. He may be overcome and smitten to death, but he yet has power to do much harm.

12 : 14. "*And the woman was given the two wings of the great eagle.*"

The woman is persecuted and driven into the wilderness

but it is with the wings given her by her Lord she flies. The serpent drives her into the wilderness. But it is just there she is to find her place prepared. The way which is hard is the way which is most blessed. Neither the eagle power nor the heavenly sustenance had been hers but for the devil's hate.

13:3. "*And I saw one of his heads as if it had been smitten to death.*"

But the death-blow has been healed. That is, the fruits of Christ's victory will not at once appear. The actual death will not immediately follow. The power of evil, on the contrary, rises with new vigor.

13:4. "*And they worshipped the dragon.*"

The spirit of the beast is adored wherever worldliness prevails. Nothing succeeds like success. The ascription of praise to the beast is a parody of that to God (see 12:7. Compare Psalm 112; Micah 7:18).

We can hear the echo of this ascription, "Who is like the beast? coming down through the centuries from the lips of the Romans as they talk with each other or lounge together in the forum." The echo of the same comes to us also from the Champs Elysées, from Piccadilly, from Wall Street, from the round world over where men consider passion, rank, wealth, the world-power in any shape, as their God.

13:5. "*And he was given authority.*"

There is consolation in these words. What he has was given him. So behind his reckless and apparently irresistible power there stands the veiled but real power of God.

13 : 6. "*Those who are tenting in heaven.*"

Those to whom the name of the Lord is a strong tower, and who have their tent of witness in this world, can yet tent their spirits in heaven where their treasure is. Compare Philippians 3 : 20.

13 : 9. "*If any one has an ear let him hear.*"

This echo of his Master's words calls marked attention to the warning words of the next verse, and with it forms an envelope stanza of thorough rhythm and parallelism. The whole spirit of the stanza shows that the weapons of Christ's Saints are the weapons of endurance and of faith and that by the use of such weapons they bear the most effective witness for Christ and his Church.

13 : 11. "*And I saw another beast coming up out of the earth.*"

This second beast is less monstrous in appearance than the first. His power lies in deception as well as in violence. Yet the whole of his work is to magnify the first beast.

The advancing intelligence of the world, its increase in worldly knowledge and wisdom, and the wider diffusion of general culture and thought, produce a change in the general fashion of life. But the world-spirit is the same. This second beast then is that change which is a change of mode, but not of spirit,—a change of manners but not of morals.

This beast rises from the earth, the other from the sea. As, then, the sea represents the tumultuous impulses and passion of men, the earth stands for the more fixed element of human thought and wisdom, that is, society consolidated and disciplined by worldly intelligence and culture.

13 : 13. "*He even makes fire come down out of heaven.*"

This is the counterpart of the work of the two witnesses and of Elijah (see 11 : 5, and 1 Kings 18 : 38). This is one of the features of the deceivableness of unrighteousness which so effectually deceives men. They do not consider that there is a holy fire which inspires the lips and lives of the holy, and there is an unhallowed fire which is of hell and inspires only to hellish thoughts and actions.

13 : 14. "*And he is deceiving those who are living on the earth.*"

When men lose the sense of duty and stop no longer to ask: Is it right? they become an easy prey to some specious deception. For this reason the Scriptures constantly warn us on this point and do their best to keep us on our guard. See Deuteronomy 13 : 1–3; S. Matthew 23 : 24; 2 Thessalonians 2 : 9.

Mere greatness either of thought or of achievement in the world of action is no guarantee of a good cause.

"Might is right" is the motto of worldliness. "Right is might" is the motto of faith. And they who hold to the last can never worship the image of the beast under any conceivable circumstances.

13 : 16. "*And he caused all . . . to be given a mark.*"

We have already read of the sealing of the servants of God in their foreheads (7 : 3). We shall hear of it again (22 : 4). Here we see the power of evil has its mark. As slaves received a brand in their flesh to indicate to whom they belonged, so it must be in the spiritual conflict.

Both marks are to be taken symbolically. The right hand is the symbol of toil and social intercourse. The

forehead is the symbol of character, for time is ever writing its tale upon men's brows.

13 : 18. "*Here is wisdom.*"

This most difficult enigma is introduced by these words of preface.

The enigma implies that the understanding of the number and the name is attainable.

Of one thing we may be sure, and that is, that the wisdom which is to solve this enigma is moral rather than intellectual. It is that wisdom which is from above, which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, and without hypocrisy."

The six hundred and sixty-six is a symbolical number and expresses all that it is possible for human wisdom and power and might to attain to, when directed by an evil spirit, instead of by the Spirit which is from above. It indicates a state of marvelous earthly perfection, when the beast power has reached its highest development, when culture, and civilization, and art, and song, and science, and reason, have combined to produce an age of gold, if not a golden age in the best acceptation of that term.

14 : 1. "*And I saw and lo, the Lamb standing on Mount Zion.*"

We now come from the survey of the powers of evil to a vision of the powers of good. We have seen the strength and authority of the beast. We can now see the true followers of the Lamb. There are seven angels introduced in this chapter. And in contrast to Babylon, Zion is introduced. The Lamb is the King, and the one hundred and forty-four thousand represent his faithful soldiers and servants and the true Israel of God. See note on 7 : 4.

14 : 2. "*And I heard a voice from heaven.*"

As a voice from heaven bore witness to Christ at his baptism, at his transfiguration, and at the grave of Lazarus, so here the voice is heard by the surrounding saints. Compare the 29th Psalm.

14 : 6. "*And I saw another angel.*"

The good news of man's salvation is proclaimed to all nations.

No doubt the whole cycle of the gospel preaching is included in this vision, though it may have special reference to ages when the light of the good news of God has gone out with revived lustre and given warnings against acquiescence of evil with unmistakable distinctness.

14 : 8. "*And another, a second angel followed.*"

The gospel angel is followed by the angel who proclaims against Babylon.

The doom of the capital of the world-spirit follows the proclamation of the Gospel. Babylon was not on the Euphrates alone. She was later on the Tiber. Then she was on the Bosphorus. She has since moved to the banks of the Seine, the Thames, and even to America. She is everywhere where the same evil principles are at work which were working in the Babylon of the Chaldees and finally brought her to the dust. See chapter 16 : 9 and chapter 17.

14 : 13. "*Blessed are the dead who die in the Lord.*"

We are not told whose voice is now heard. But it is a blessing of priceless worth. They are words of faith and eternal hope. They tell us the dead in Christ are happy and at rest. Their work is done. It has not been in vain

in the Lord. This is the second of the seven benedictions of this great Poem (1 : 3; 14 : 13; 16 : 15; 19 : 9; 20 : 6; 22 : 7; 22 : 14).

14 : 14. "*And I saw, and lo, a white cloud, etc.*"

There can be little doubt that Christ himself is here meant (S. Matt. 24 : 30; Acts 1 : 9). Compare S. John 5 : 7 and Daniel 7 : 13. The crown is the crown of victory. The sickle shows that the harvest has come (Joel 3 : 12–14; S. Mark 4 : 26–29).

14 : 15. "*Send out your sickle and reap.*"

There is a difference between the vintage and the harvest. There is an autumnal gladness about the harvest. There are tokens of judgment in the vintage. The wine-press of God's wrath must now be brought into use. An angel from the Temple calls for the harvest. An angel from the altar calls to an angel from the Temple to gather in the vintage.

The angel rises from the altar beneath which the murdered saints had cried: "How long?" and proclaims: "Send out your sharp sickle. . . . For her grapes are fully ripe."

14 : 18. "*And another angel . . . who has authority over the fire.*"

The two scenes, the souls crying beneath the altar (6 : 9, 10), and the angel mingling incense with the prayers of the saints (8 : 5), must here be kept in mind. It is the angel who had charge of the altar fire, and who threw the ashes betokening judgments to the earth who calls in a loud voice: "Send out your sharp sickle."

14 : 20. "*And the wine press was trodden outside the city.*"

This is a figure representing vengeance. The red juice of the grape strongly suggests the shedding of blood (Compare Isaiah 63 : 2–4).

Sixteen hundred is four multiplied by itself and then multiplied by a hundred and so is symbolical of a judgment complete and full and reaching to all corners of the earth. The whole world of which Satan is called the prince, is judged, and condemned, and punished.

15: 1. "*And I saw another sign in heaven . . . seven angels.*"

It is not necessary to ask what seven angels these are. It is sufficient to notice that they bring with them the seven last plagues. This fact shows us that the set of visions now to be seen carry us down to the end of the world-age. There are to be no other plagues after these. They are the last. The bowls of incense, like the trumpets and the seals bring us to the final consummation of all things.

15 : 2. "*With harps of God.*"

This is not to be considered as a phrase equivalent to great harps or glorious harps, simply. Great and glorious no doubt they are. But they are far more than this. They are God's harps not man's. What S. John really tells us is that the noblest melody in the ears of God and of all truly discerning men is the melody which sounds through a life of faith and patient suffering and love. The power of such a life, he shows us, is in God, not in ourselves. The music of such a life is the music which God produces, not man. It is he who draws the sweetest tones from the strings which

are smitten with pain and sorrow. Yes, all the genuine music of life, all the purest and noblest tones of its enchanting symphony is God given and comes only through suffering. And so it is with this song of triumph we now hear sung. Its accompaniment comes from a harp not its own, but God's. For if it is only through much tribulation we can enter into God's Kingdom, so is it only through many trials here below we gain the ability and the power to sing a song worthy of the Lamb and in harmony with him.

15 : 3. "*They keep singing the song of Moses the servant of God, and the song of the Lamb.*"

The song of Moses was a pæan of victory over Pharoah and his host (Exodus 14 : 26–31 ; 15 : 1–21). Israel stood by the Red Sea and saw the tokens of the overthrow of the great world power of that day. So this spiritual Israel stands by the fire-blent sea of glass and sings the song of triumph over the doom of the great world powers of every age.

But this spiritual Israel not only sings the song of Moses. They also sing the song of the Lamb. He is the very centre and circumference of their thought and worship. Their victory has been through him. It was he who put this new song in their mouths. It is he through whom all things came into existence, through whom they continue to exist.

16 : 10. "*The fifth poured out his bowl on the throne of the beast.*"

The bowls of judgment gradually dissolve the integrity and organization of the kingdom of the wild beast. The result of the principles on which it has been based begin to

show themselves. First comes moral disease in individuals. Then we see a corrupt tone of national morals spread through every class of society. Then comes that fierce pride of vaunted light which scorches everything it touches. Where these are, disorganization is not far off. Evil goes out a murderer and comes home a suicide.

16 : 12. "*And its water was dried up.*"

The symbolical meaning of the Euphrates was shown in the note on 9 : 14.

Euphrates was the natural obstacle to war between Babylon and Jerusalem. So is there a great interposed boundary of public opinion which restrains evil from breaking out in its ruder and more violent forms. Men may be hostile to spiritual religion, yet they scarcely like to shock public sentiment, or to incur the charge of depraving public morals. But there comes a time when this is no longer so. False principles have been taught. Corrupt manners have been tolerated. The light of better things has been darkened. Public sentiment has lost all sense of shame, and so the general decorums of life, which have acted as a breakwater against the tide of outrageous evil, are swept away. Then is the Euphrates dried up. Then has the way been prepared for the hostile powers of evil to cross boldly over and to invade the whole sacred soil of human life. It is the gathering together of all the forces of evil for one final struggle with the followers of Christ.

16 : 15. "*Blessed is he who continues to watch.*"

This is the third of the seven benedictions of the Apocalypse (1 : 3; 14 : 13; 16 : 15; 19 : 9; 20 : 6; 22 : 7; 22 : 14).

16 : 16. "*Har-Magedon.*"

This is the high table-land surrounded by hills which was the great battle-field of the Holy Land. This old battle-field becomes the symbol of the decisive struggle between the good and the bad. The war of principles, the war of fashion, the war of morals culminates in a Har-Magedon. The progress of the spiritual struggle in the individual must lead in the same way to this mount of decision.

16 : 17. "*It is done.*"

"It is finished," said our Lord on the cross and then gave up his spirit. So here the end has come. The termination of the scenes of sin and suffering is at hand. For the last of the last plagues has been sent out.

17 : 2. "*I will show you the judgment of the great prostitute.*"

This chapter and the following give the more minute account of great Babylon. The Evangelist is now told more particularly her character, crimes, power, and position. But to understand what is really taught by this we must remember what has already been intimated (14 : 8).

17 : 9. "*Here is the mind which has wisdom.*"

It needs the wisdom which comes from above to look at many incidents of the world's history and not find them so many rocks of offense (Psalms 73 : 2, 3; 119 : 165).

The description here given seems to be drawn from Rome, the seven hilled city, yet the further explanation in verse ten widens our thoughts and shows us that the literalism on which the scene is based is used to convey a broader symbolical meaning.

Chapters 18: 1–19: 4.

The portion of the last chapter from verse seven to the end gives a kind of parenthesis, a pause in the drama of vision which is resumed again at the beginning of this chapter. The actual overthrow itself is not seen, but the four agencies which are put forward to that end are here most vividly described. First we have the angel who proclaims her moral fall (1–3). The voice from heaven gives the vivid description of her sudden overthrow and of the wonderful sensation it occasioned (4–20). Then we hear the angel who tells of the irremedial character of the overthrow (21–24). And finally we hear the chorus of the heavenly throng rejoicing over the victory (19: 1–4).

18: 12. "*And fine linen and purple.*"

In the description of Dives clothed in purple and fine linen (S. Luke 16: 19) we have a suggestive comparison.

Thyine wood.

This was sweet scented and was a favorite wood for doors, panels and ceilings. Its rich brown hue was often relieved by inlaid ivory.

18: 13. "*Slaves; and souls of men.*"

The traffic in slaves is mentioned as part of the commerce of Tyre in Ezekiel 27: 13. The number of slaves in Rome was enormous. But the climax of wicked worldliness is reached in the last article of commerce—souls of men. It gives the finishing touch to a picture of society wholly given up to worldly pleasure and indolence and the basest kind of selfishness. It lays every market of the world under tribute to add to its luxuriousness and readily sacrifices, not only the happiness, but the lives and liberties of their fellow-creatures, to their own enjoyment.

18: 14. "*And the fruits which your soul desired.*"

The descriptive passage is interrupted by this stanza in which Babylon herself is directly addressed. It is in harmony with the fervor of the whole chapter that the descriptive tone should for a moment give place to this apostrophe.

The desire of the wicked has perished.

18: 15. "*The merchants of these things.*"

The description is here resumed, and the lamentation with which this portion ends is perfectly parallel to the lament of the kings, only here there is the characteristic difference—they bewail the sudden decay of *wealth.*

18: 17. "*And every shipmaster.*"

Now begins the lament of the shipmasters and sailors. Compare Ezekiel 27: 25–35.

> "There is no greater woe
> Than to remember days of happiness
> Amid affliction."

18: 19. "*Woe! Woe! the great city.*"

This lament is parallel with the lament of the merchants and the kings. The difference is the appropriate reference to the shipping interests.

There is another feature of the parallelism to be noted, the refrain of the last line of each lament. The kings say: "For in one hour your judgment came." The merchants: "For in one hour such great riches were desolated." The shipmasters and sailors: "For in one hour she was desolated."

18: 20. "*Rejoice over her, O heaven!*"

The second part of the chapter closes with this invitation to the saints to rejoice.

The covetous and the worldly mourn, for their affection has been set on things below. But it is just the opposite with those whose habitation is in heavenly places. For the wealth of holiness is imperishable.

19: 1. "*After this I heard . . . a loud voice of a great throng in heaven.*"

The saints who were bidden to rejoice are now heard singing their song of praise as with one mighty voice.

It begins and ends with Hallelujah. For while the second Hallelujah is separated from the body of the song in the text by the descriptive words: "And a second time they have said," it clearly belongs to the chorus as its final word of praise.

The Evangelist, as he writes, seems to hear once more the strains of this glorious anthem. He writes down the words. Then there comes a musical pause. The second Hallelujah follows. Then he writes: "And once more they have said: Hallelujah."

The word Hallelujah occurs in this passage four times. It is not found anywhere else in the New Testament. But fifteen of the Psalms begin or end with it. It is generally translated: "Praise ye the Lord."

This chorus of the heavenly throng is the echo of the ancient utterance that "Salvation belongs to God." It is a threefold ascription of praise. It is a triumphant affirmation that: "The salvation and the glory and the power" are all God's.

19: 4. "*And the twenty-four elders and the four living creatures.*"

The Church universal, which the elders represent, and the whole creation, which the living creatures represent, join in the refrain: "Amen. Hallelujah."

19:5. "*And a voice came out of the throne.*"

In response to this invitation the voice of praise is heard again. All nature's mighty tones are mingled in this grand acclaim. It is human. It is majestic. It is glorious.

19:6. "*Has been made King.*"

The exultation of the heavenly throng is because of this great fact. The Kingship of their God has been made manifest. It has been once and for all vindicated against all who denied him and hated his rule. He it was who was always reigning, and he has now most conclusively shown it.

The joy of the heavenly host rises also from the prospect of the closer union between the Lamb and his Bride.

19:9. "*Blessed are those who are invited to the marriage supper.*"

This is the fourth of the six benedictions of the Apocalypse (1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14).

19:10. "*And I fell down before his feet to worship him.*"

The impulse was a natural one. The immediate check put to it here and in 22:8, 9 supplies an indirect evidence to the genuineness of the whole book, and gives it a moral tone immeasurably superior to the vision-books of pretended revelations. Here on the other hand it is well to remember that Jesus always accepted the homage of his Apostles and Mary, and there was never the least indication of a rebuke (S. Matt. 28:9, 17). He was the one also whom all the angels of God were bidden to worship (Psalm 97:7; Heb. 1:6).

19:11. "*And I saw heaven opened.*"

This description is like that of the opening of the first

seal. But now with added splendor the vision is renewed.

19: 17. "*And I saw an angel standing in the sun.*"

Here begins the description of the overthrow of the beast and the false prophet.

The sun is the symbol of the divine presence. Compare 1: 16; 10: 1; 12: 1.

The supper here is in contrast to the marriage supper of the Lamb.

The vision is a great figurative representation of the defeat of the anti-Christian powers and principles in the world.

20: 2. "*And he seized the dragon.*"

We have here the description of the binding of Satan (S. Matt. 12: 29; Col. 2: 15).

A thousand years was the period at which Rabbis fixed the duration of Messiah's kingdom. It should not be taken literally here any more than the other numbers of the book.

20: 4. "*And judgment was given to them.*"

They were given judicial powers. The saints are now seen to reign, and judge and live with Christ. The full and true powers of life are all theirs.

20: 6. "*Blessed and holy is he who has part in the first resurrection.*"

Here is the fifth of the seven benedictions of the Apocalypse (1: 3; 14: 13; 16: 15; 19: 9; 20: 6; 22: 7, 14).

20: 7. "*And when the thousand years have been accomplished . . . God and Magog.*"

The binding of Satan implied restraint put upon the freedom of his action. Now the restraint is taken away. God and Magog are deceived by him. Under them the great gathering of the turbulent and reckless enemies of the faith takes place. They gather together to the war which has been spoken of in chapters 16 and 19. The Euphrates is dried. The devil is loosed. The unclean spirits have gone out. The last phase of the long war between good and evil, between Christ and Beliel, has now been entered on.

Compare Ezekiel 38 and 39.

20 : 11. "*And I saw a great white throne.*"

The beast and the false prophet and the devil who worked through them have been overthrown. The judgment of human beings now follows.

The whole description here as in the rest of the book is poetic in form and calls for poetic interpretation.

The throne is great and white to set it in strong contrast to the others mentioned in the book (4 : 14; 20 : 4). It is white in token of the purity of the judgment which follows. Throughout the book "he who was sitting on it" is referred to as God (4 : 3; 5 : 1). But here this is not to be thought of to the exclusion of the Son, who sits with his Father on his throne (3 : 21).

20 : 15. "*And if any one was not found written in the book of life he was thrown into the lake of fire.*"

This is the third time in these two short verses, like a refrain at the close of each clause, we have the terrible words "the lake of fire." Into this lake Death and Hades are thrown. The dragon was thrown into it. The beast and the false prophet also were thrown into it. All this is

clearly meant to teach us that man's last enemy is destroyed. And so we read in the next chapter, "there will be no more death."

21 : 1. "*And I saw a new heaven and a new earth.*"

We now have a description of the Lamb's bride the New Jerusalem (21 : 1–22 : 5).

In the original Greek the word translated "new" means new in quality in contradistinction to "new" in the sense of recentness of time. This word "new" of quality is the one used throughout this description, and, indeed, throughout the whole of the Revelation.

21 : 2. "*And I saw the holy city, new Jerusalem coming down out of heaven.*"

The beast comes up out of the sea (13 : 1). The new Jerusalem comes down out of heaven. The world can never of itself evolve a truly golden age or ideal state.

21 : 4. "*And there will no longer be any death, etc.*"

This splendid array of negatives comes as a herald of the positive peace of the new Jerusalem. No sea, no tears, no death, no mourning, no crying, no pain.

21 : 7. "*He who overcomes.*"

Again we hear the echo of the promises to the seven Churches.

21 : 9. "*And there came one of the seven angels who had the seven bowls.*"

Here follows the description of the New Jerusalem. It has been said that half the errors of the Church have been due to prosaic minded men who could not discern the differ-

ence between figure and fact. And men of unpoetical and vehement temperamant have blundered over the descriptions here given and have so discredited the whole of the Apocalypse in the eyes of many.

One of the seven angels who had the seven bowls showed to the seer the scarlet clad prostitute, the great and guilty Babylon. So here one of the same company of angels shows him the pure Bride of the Lamb, the new and holy Jerusalem.

21 : 10. "*To a mountain great and high.*"

The glimpse of God's coming glories is best gained from the consecrated heights of self-surrender and prayer. There are Beulah heights and transfiguration heights from which we many gain glimpses of the city and the glory of her Lord.

21 : 15. "*Had for a measure a gold reed.*"

The allusion is to Ezekiel 15 : 3. The measuring rod here is of gold. That used in chapter 11 : 1 was not said to be gold. The measurement there was the symbol of preservation amid impending danger. The measuring here is more glorious. It exhibits the beauty and glory of the city which is now at peace.

21 : 16. "*And the city lies foursquare.*"

The height also is equal to the length and breadth. The city thus represents the symbol of perfect symmetry. This is all that is needed. For this vision is not meant any more than that of chapter 4, or that of Ezekiel's in his first chapter, to be represented by painting to the eye. The city here is placed on a hill, so the deep strong mountain foundations may be included in the measurement. The main thought,

though, is to realize the harmony and proportion of the community.

21 : 17. "*And he measured its walls, a hundred and forty-four cubits.*"

The recurrence of the number a hundred and forty-four recalls chapter 7 : 4. See note there.

21 : 18. "*And the city was pure gold.*"

Gold is said to have reference to the sun, that is, to the symbol of the face of God or Christ, and so to the manifestation of divine love.

The wealth of heaven, then, is love. Love is the circulating medium of all holy activity. All who dwell in the holy city are encompassed by it. All who tread the streets of the city move along the ways of love.

21 : 22. "*And I saw no Temple in it.*"

In Ezekiel's vision the vast and splendid proportions of the Temple marked its exceptional glory and formed a conspicuous part of what he tells us. But S. John passes on to a higher state of things. He saw no Temple. What he saw was God all and in all.

21 : 23. "*And the city has no need of the sun, etc.*"

Here again the shechinah is alluded to. Light is the emblem of true knowledge and holiness. God is light (1 John 1 : 5). Compare Isaiah 60 : 19 and S. John 1 : 7–9.

22 : 6. "*And he said to me.*"

With these words we enter on the consideration of the seven last sayings and the conclusion of the Revelation.

It is the angel who is here talking. Compare chapter 21 and verse 9 of this chapter.

The expression here: "These words are to be relied on and are true," has reference to the whole book of Revelation.

22:7. "*And lo, I am coming quickly.*"

These are the words of Christ.

This blessing is the sixth of the seven benedictions of the Revelation (1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14).

22:8. "*And I John am he.*"

This declaration of the seer reminds one of the opening of his first Letter (1 S. John 1:1–3).

And when I heard and saw.

Wonder and awe took possession of the seer and he again attempted to offer divine homage to the angel-minister (19:10).

This twice offered and twice refused worship reminds us that to render to all their due is wise and seemly and Christlike. But to offer exaggerated homage to any one is to invert God's order and to degrade man whose true glory it is that he is God's creature.

22:12. "*Lo, I am coming quickly.*"

Here, again Christ speaks.

God gives back to each one his work, says S. John. Retribution is no dream. It is a terrible fact. It is written large over all nature.

22:14. "*Blessed are those who are washing their robes.*"

Those mentioned here are blessed because by what they do they have a right to the tree of life. This is the last of the seven benedictions (1:3; 14:13; 16:15; 19:9; 20:6; 22:7).

22: 16. "*I, Jesus, have sent my angel.*"

Here only does our Lord reveal his name, though from 1 : 13, 18 on it has been obvious that he is the revealer as was expressed in the title 1 : 1.

22 : 17. "*And the Spirit and the bride say come.*"

The cry of all creation is for its true Lord. The Apocalypse is the book of the Coming One.

22 : 18. "*I am a witness to every one.*"

This is the final word of the seer. We may compare Deuteronomy 4 : 2; 12 : 32.

The words here penned are a solemn protest against the spirit which handles the word of God rashly or deceitfully, which adds its own thoughts or makes its own wishes the parents of its interpretations, which dilutes the force of its warnings, or impoverishes the fulness of its promises.

22 : 21. "*The favor of the Lord Jesus.*"

The favor of the Lord Jesus is the last word here left in our ears, so that whatever have been the dangers or difficulties, whatever have been the persecutions and afflictions depicted in this book, here is strength and love in the Lord. Whoever we are, wherever we may live, our power and wisdom must come from him. Without him we cannot understand this book. Without him its teaching cannot be obeyed.

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